



BR 60 .L52 v.32
Augustine,
Expositions on the Book of
Psalms

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HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.



YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER...

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YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT
THINE EYES SHALL SEE THY TEACHERS. *Isaiuh xxx. 20.*

OXFORD,
JOHN HENRY PARKER ;
F AND J. RIVINGTON, LONDON.
MDCCL.

TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
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EXPOSITIONS

ON

THE BOOK OF PSALMS,

BY

S. AUGUSTINE,

BISHOP OF HIPPO,

TRANSLATED,

WITH NOTES AND INDICES.

IN SIX VOLUMES.

VOL. IV.
PSALM LXXVI.—CI.

OXFORD,
JOHN HENRY PARKER ;
F. AND J. RIVINGTON, LONDON.
1850.

THE present Volume is carried to the end of Psalm CI. or Psalm C. in the Latin, where the MSS. of the 'Second Part' usually close. The latter part of the Volume is translated by the Rev. H. M. WILKINS, M.A. Fellow of Merton College, Oxford. The last Volumes of ST. CHRYSOSTOM on ST. MATTHEW, and on ST. JOHN, are in the Press, and likewise ST. CHRYSOSTOM on the ACTS, the Original of which is also preparing for Publication. The GREEK TEXT of ST. CHRYSOSTOM on the EPISTLES to the GALATIANS and EPHESIANS, and of THEODORET on the ROMANS, &c. may be expected in the course of next year.

C. M.

Advent, 1850.



ST. AUGUSTINE

ON

THE PSALMS.

PSALM LXXVI.

LAT.
LXXV.

—
EXPOSITION.
—

Sermon to the Commonalty, wherein he disputeth against the Donatists, and treateth of vows.

1. THE enemies of the Lord Jesus Christ, known unto all men, the Jews, are wont to glory in this Psalm which we have sung, saying, *Known in Judæa is God, in Israel great is the name of Him*: and to revile the Gentiles to whom God is not known, and to say that to themselves alone God is known; seeing that the Prophet saith, *Known in Judæa is God*: in other places therefore He is unknown. But God is known in very deed in Judæa, if they understand what is Judæa. For indeed God is not known except in Judæa. Behold even we say this, that except a person shall have been in Judæa, known to him God cannot be. But what saith the Apostle? He that in secret is a Jew, he that is so ^{Rom. 2,} in circumcision of the heart, not in letter but in spirit. ^{29.} There are therefore Jews in circumcision of the flesh, and there are Jews in circumcision of the heart. Many of our holy fathers had both the circumcision of the flesh, for a seal of the faith, and circumcision of the heart, for the faith itself. From these fathers these men degenerating, who now

PSALM in the name do glory, and have lost their deeds; from these
 LXXVI. fathers, I say, degenerating, they have remained in flesh
 Jews, in heart Heathens. For these are Jews, who are out
 of Abraham, from whom Isaac was born, and out of him
 Gen. 21, Jacob, and out of Jacob the twelve Patriarchs, and out of the
 1; 25,
 26; 29,
 32. &c. twelve Patriarchs the whole people of the Jews. But they
 were generally called Jews for this reason, that Judas was
 one of the twelve sons of Jacob, a Patriarch among the
 twelve, and from his stock the Royalty came among the
 Jews. For all this people after the number of the twelve
 sons of Jacob, had twelve tribes. What we call tribes are
 as it were distinct houses and congregations of people.
 That people, I say, had twelve tribes, out of which twelve
 tribes one tribe was Judah, out of which were the kings;
 and there was another tribe, Levi, out of which were the
 Numb. 18, 20. priests. But because to the priests serving the temple no
 land was allotted, but it was necessary that among twelve
 tribes all the Land of promise should be shared: there
 having been therefore taken out one tribe of higher dignity,
 the tribe of Levi, which was of the priests, there would
 have remained eleven, unless by the adoption of the two
 sons of Joseph the number twelve were completed.

What this is, observe. One of the twelve sons of Jacob
 was Joseph. It is that Joseph whom his brethren sold into
 Egypt, and who there on account of his chastity was raised
 to an exalted station, and God was with him in all his work;
 and he received his brethren, by whom he had been sold,
 and his father, weighed down with famine and for the sake
 of bread going down into Egypt. This Joseph had two sons,
 Ephraim and Manasse. Jacob, dying, as though by will,
 received those his grandsons into the number of sons, and
 Gen. 48, said to his son Joseph, *The rest that are born shall be to*
 5. *thee; but these to me, and they shall divide the land*
with their brethren. As yet there had not been given nor
 divided the land of promise, but he was speaking in the
 Spirit prophesying. The two sons therefore of Joseph being
 added, there were made up nevertheless twelve tribes, since
 now there are thirteen. For instead of one tribe of Joseph,
 two were added, and there were made thirteen. There being
 taken out then the tribe of Levi, that tribe of priests which

did serve the Temple, and lived by the tithes of all the rest VER. 1.
unto whom the land was divided, there remain twelve. In 1.
these twelve was the tribe of Juda, whence the kings were.
For at first from another tribe was given King Saul, and he 1 Sam. 9, 1.
was rejected as being an evil king; after there was given
from the tribe of Judah King David, and out of him from
the tribe of Judah were the Kings. But Jacob had spoken 1 Sam. 16, 12. Gen. 49, 10.
of this, when he blessed his sons, *there shall not fail a prince
out of Judah, nor a leader from his thighs, until there come
He to Whom the promise hath been made.* But from the
tribe of Judah there came Our Lord Jesus Christ. For He is,
as the Scripture saith, and as ye have but now heard, out 2 Tim. 2, 8.
of the seed of David born of Mary. But as regardeth the
Divinity of our Lord Jesus Christ, wherein He is equal with the
Father, He is not only before the Jews, but also before Abraham John 8, 58.
himself; nor only before Abraham, but also before Adam;
nor only before Adam, but also before Heaven and earth and
before ages: for all things by Himself were made, and without John 1, 3.
Him there was made nothing. Because therefore in prophecy
hath been said, *there shall not fail a prince out of Judah,
nor a leader from his thighs, until there come He for Whom
the promise hath been made:* former times are examined,
and we find that the Jews always had their kings of the
tribe of Judah, and had no foreign king before that Herod
who was king when the Lord was born. Thence began Luke 3, 1.
foreign kings, from Herod. Before Herod all were of the
tribe of Judah, but only until there should come He to
Whom the promise had been made. Therefore when the
Lord Himself came, the kingdom of the Jews was overthrown,
and removed from the Jews. Now they have no king; be-
cause they will not acknowledge the true King. See now
whether they must be called Jews. Now ye do see that they
must not be called Jews. They have themselves with their
own voice resigned that name, so that they are not worthy
to be called Jews, except only in the flesh. When did they
sever themselves from that name? They said—(they were
raging against Christ, that is, the race of Judah was raging
against the seed of David. And Pilate saith to them, *Your
King shall I crucify?*)—they said, I say, *We have no king
but Cæsar.* John 19, 15. O ye who are called Jews and are not, if ye

PSALM LXXVI. have no king but Cæsar, there hath failed a Prince of Judah: there hath come then He to Whom the promise hath been made. They then are more truly Jews, who have been made Christians out of Jews: the rest of the Jews, who in Christ have not believed, have deserved to lose even the very name. The true Judæa, then, is the Church of Christ, believing in that King, Who hath come out of the tribe of Judah through the Virgin Mary; believing in Him of Whom the Apostle was just now speaking, in writing to Timothy, *Be thou mindful that Jesus Christ hath risen from the dead, of the seed of David, after my Gospel.* For of Judah is David, and out of David is the Lord Jesus Christ. We believing in Christ do belong to Judah: and we acknowledge Christ. We, that with eyes have not seen, in faith do keep Him. Let not therefore the Jews revile, who are no longer Jews. They said themselves, *We have no king but Cæsar.* For better were it for them that their king should be Christ, of the seed of David, of the tribe of Judah. Nevertheless because Christ Himself is of the seed of David after the flesh, but God above all things blessed for ever, He is Himself our King and our God; our King, inasmuch as born of the tribe of Judah, after the flesh, was Christ the Lord, the Saviour; but our God, Who is before Judah, and before Heaven and earth, by Whom were made all things, both spiritual and corporal. For if all things by Himself were made; even Mary herself, out of whom He was born, by Himself was made. How then could He have been born like the rest of mankind, who made unto Himself a mother out of whom He might be born? Therefore He is Himself the Lord: the Apostle saying, when he was speaking of the Jews, *of whom are the fathers, and out of whom is Christ after the flesh; Who is over all things, God blessed for ever.* Because then the Jews saw Christ and crucified Him, they saw not God: but the Gentiles because they saw not and believed, have perceived God. Therefore if there appeared to them God in Christ reconciling the world to Himself, and they crucified Him because they perceived not God hidden in flesh: begone that which is called Judæa and is not; and let there draw near the true Judæa, to whom is said, *Draw ye near to Him and be ye enlightened, and your faces shall not*

blush. The faces of the true Judæa shall not be put to confusion. For they have heard and have believed, and the Church hath become the true Judæa, where Christ is known, Who being Man of the seed of David, is God above David.

VER.
2.

2. *Known in Judæa is God, in Israel great is the Name of Him.* Concerning Israel also we ought so to take it as we have concerning Judæa: as they were not the true Jews, so neither was that the true Israel. For what is Israel said to be? One seeing God. And how have they seen God, among whom He walked in the flesh; and while they supposed Him to be man, they slew Him? Rising again He appeared as God to all to whom He willed to manifest Himself. They then are worthy to be called Israel, who merited to perceive Christ, as God clothed in flesh, so that they despised not that which they saw, but adored that which they saw not. For though not seen to the eyes, the Gentiles with humble mind have perceived Him Whom they saw not, and in faith have retained Him. Again, they that in hands held Him, slew Him; they that in faith held Him, adored. *In Israel great is His Name.* Wilt thou be Israel? Observe that man concerning whom the Lord saith, *Behold an Israelite indeed,* ^{John 1,} *in whom guile is not.* ^{47.} If a true Israelite is he in whom guile is not, the guileful and lying are not true Israelites. Let them not say then, that with them is God, and great is His name in Israel. Let them prove themselves Israelites, and I grant that *in Israel great is His Name.*

3. Ver. 2. *And there hath been made in peace a place for Him, and His habitation is in Sion.* Again, Sion is as it were the country of the Jews; the true Sion is the Church of Christians. But the interpretation of the Hebrew names is thus handed down to us: Judæa is interpreted confession, Israel, one seeing God. After Judæa is Israel: so it hath been placed here, *Known in Judæa is God, in Israel great is His Name.* Wilt thou see God? First do thou confess, and then in thyself there is made a place for God; because *there hath been made in peace a place for Him.* So long as then thou confessest not thy sins, in a manner thou art quarrelling with God. For how art thou not disputing with Him, who art praising that which displeaseth Him? He punisheth a thief, thou dost praise theft: He doth punish a drunken man,

PSALM LXXVI. thou dost praise drunkenness. Thou art disputing with God, thou hast not made for Him a place in thy heart: because in peace is His place. And how dost thou begin to have peace with God? Thou beginnest with Him in confession.

Ps. 147, 7. There is a voice of a Psalm, saying, *Begin ye to the Lord in confession.* What is, *Begin ye to the Lord in confession?* Begin ye to be joined to the Lord. In what manner? So that the same thing may displease you as displeaseth Him. There displeaseth Him thy evil life; if it please thyself, thou art disunited from Him; if it displease thee, through confession to Him thou art united. See in how great measure thou art unlike Him, since indeed on account of that very unlikeness thou art displeasing to Him. Thou hast been made, O man, after the image of God: but through thy life being perverse and evil thou hast disturbed in thee and hast banished in thee the image of thy Creator. Having become unlike, thou lookest unto thyself and thou displeasest thyself: now from this time thou beginnest to become like, because the same thing is displeasing to thee as is displeasing to God also.

4. But how am I like, sayest thou, when I am still displeasing to myself? Therefore there hath been said, *begin.*

Ps. 147, 7. Begin thou to the Lord in confession: thou wilt be made perfect in peace. For as yet thou hast war against thee.

Ephes. 6, 12. There is enjoined then a war, not only against the suggestions of the devil, against the prince of the power of this air, who worketh in the sons of unbelief, against the devil and his angels, the spiritual things of naughtiness; not only therefore against them war is enjoined thee, but against thyself. How against thyself? Against thy evil habit, against the oldness of thy evil life, which draweth thee to thy wonted life, and withholdeth thee from the new. For there is enjoined upon thee a kind of new life, and thou art old. By the joy of that newness thou art held aloft, by the burden of the oldness thou art weighed down: there beginneth to be war for thee against thyself. But by the part wherein thou art displeased with thyself thou art being united to God; and by that part whereby thou art now being joined to God, thou wilt be meet to conquer thyself; because He is with thee Who overcometh all things. Observe what the Apostle

saith: *With the mind I serve the law of God, but with the flesh the law of sin.* How with mind? Because thy evil life is displeasing to thee. How with flesh? Because there are not wanting evil suggestions and affections of pleasure; but in that with mind thou art united with God, thou art conquering in thyself that which in thyself is not willing to follow. For thou hast gone before in part, and in part thou art held back. Draw thyself to Him, Who is raising thee upward. With a sort of weight of oldness thou art being weighed down: cry out and say, *Unhappy man that I am, who shall deliver me from the body of this death?* Who shall deliver me from that wherewith I am being weighed down? *For the body which is corrupted doth weigh down the soul.* Who, I say, shall deliver me? *The grace of God through Jesus Christ our Lord.* But why doth He suffer thee long time to contend with thyself, until there be swallowed up all evil desires? In order that thou mayest perceive in thyself thy penance. In thee from thyself is thy rod: let thy strife be with thyself. Thus vengeance is taken upon a rebel against God, in such sort that he is himself a war unto himself, who would not have peace with God. But keep thy members against thy evil desires. There hath sprung up wrath, refrain thy hand, taking part with God. It might have arisen, but it hath found no weapons. In thy wrath is the onset, in thyself are the weapons: be the onset without weapons, and it learneth no longer to rise, which hath risen in vain.

5. But this I say, dearly beloved, lest perchance because we have said, *But with flesh to the law of sin,* ye may think that ye ought to consent to your carnal desires. Though there cannot now but be carnal desires, we must not consent to them. Therefore the Apostle hath not said, *Be there not sin in your mortal body.* For he knoweth that so long as it is mortal, there is there sin. But he saith what? *Let not sin therefore reign in your mortal body.* What is, *Let it not reign?* He hath himself explained: *to obey,* he saith, *the desires thereof.* There are desires, there arise desires, thou dost not obey thy desires, dost not follow the same desires, dost not consent to them: there is in thee sin, but it hath lost its reign, now that in thee there

VER.
2.
Rom. 7,
25.

Rom. 7,
24.

Wisd. 9,
Rom. 7,
15.
25.

Rom. 7,
25.

Rom. 6,
12.

PSALM I, XXVI. reigneth not sin, hereafter *the last enemy shall be destroyed, death.* But what is promised to us? For it hath been said, 1 Cor. 15, 26. *With mind I serve the law of God, but with flesh the law of* Rom. 7, *sin.* Hear the promise, that there will not always be in the flesh unlawful desires. For it will rise again, and it will be changed: and when this mortal flesh shall have been changed into a spiritual body, then no more with any earthly delights shall it allure the soul, nor shall divert it from the contemplation of God. There is then done in her that whereof the Apostle speaketh, *The body indeed is dead because of sin; but the spirit is life because of righteousness. But if He that hath raised up Jesus from the dead doth dwell in you; He that hath raised up Jesus Christ from the dead shall bring to life also your mortal bodies, because of His Spirit Which dwelleth in you.* When our bodies then have been brought to life, there will be true peace, where there is a place for God: but let confession go before. *Known in Judæa is God: confess thou therefore first. In Israel great is His Name:* not yet thou seest in form, see thou by faith; and there shall be made in thee that which followeth: *and there hath been made in peace a place for Him, and His dwelling is in Sion.* Sion is interpreted contemplation^a. What is contemplation? For *we shall contemplate God face to face.* He is promised to us, in Whom now not seeing we believe. How shall we rejoice when we shall have seen Him! Brethren, if now so great joy the promise doth work in us, how great joy will the performance work? For there will be rendered to us that which He hath promised? And what hath He promised? Himself, so that in His face and in the contemplation of Him we may rejoice: and not any other object will delight us, because nothing is better than He that hath made all things which delight. *There hath been made in peace a place for Him, and His dwelling is in Sion:* that is, in a kind of contemplation and speculation, there hath been made a dwelling for Him, *in Sion.*

6. Ver. 3. *There He hath broken the strength of bows, and the shield, and the sword, and the battle.* Where hath He broken? In that eternal peace, in that perfect peace. And

^a Oxf. Mss. and some others, 'we brethren whom we see present also to-said it already yesterday, and some day heard, what is contemplation.'

now, my brethren, they that have rightly believed see that they ought not to rely on themselves: and all the might of their own menaces, and whatsoever is in them whetted for mischief, this they break in pieces; and whatsoever they deem of great virtue wherewith to protect themselves temporally, and the war which they were waging against God by defending their sins, all these things He hath broken there.

7. Ver. 4. *Thou enlightening marvellously from the eternal mountains.* What are the eternal mountains? Those which He hath Himself made eternal; which are the great mountains, the preachers of truth. Thou dost enlighten, but from the eternal mountains: the great mountains are first to receive Thy light, and from Thy light which the mountains receive, the earth also is clothed. But those great mountains the Apostles have received, the Apostles have received as it were the first streaks of the rising light. Did they by any means keep to themselves that which they received? No. Lest there should be said to them, *Servant naughty and slothful, Mat. 25, thou shouldest have given my money to the usurers.* ^{26.} Since then that which they received they kept not to themselves, but they preached it to all the round world; *Thou enlightening marvellously from the eternal mountains.* By those which Thou hast made eternal, by the same Thou hast promised life eternal to the rest also. *Thou enlightening marvellously from the eternal mountains.* Admirably with force hath been said *Thou*: that no one may suppose that the mountains enlighten him. For many thinking that they were enlightened by the mere mountains, made to themselves parties from the mountains; and the very mountains have fallen down^b, and they have been themselves broken in pieces. Some have made for themselves a Donatus, some have made for themselves a Maximianus, some have made for themselves this or that teacher. Why do they count their salvation to be in men, not in God? O man, there hath come to thee light through the mountains: but God doth enlighten thee, not the mountains. *Thou enlightening*, he saith: Thou, not the mountains. *Thou enlightening: from the*

^b So Mss. according to Ben. without variation, Ben. reads, '*ipsos montes* considerunt,' the very mountains they have cut away, or 'cut in pieces,' which is not so good sense.

PSALM *eternal mountains indeed; but, Thou enlightening.* Wherefore also, in another place, a Psalm saith what? *I have lifted up mine eyes unto the mountains, whence there shall come help to me.* What then, in the mountains is thy hope, and from thence to thee shall there come help? Hast thou stayed at the mountains? Take heed what thou doest. There is something above the mountains: above the mountains is He at Whom the mountains tremble. *I have lifted up, he saith, mine eyes unto the mountains, whence there shall come help to me.* But what followeth? *My help, he saith, is from the Lord, who hath made Heaven and earth.* Unto the mountains indeed I have lifted up eyes, because through the mountains to me the Scriptures were displayed: but I have my heart in Him that doth enlighten all mountains.

v. 2.

8. Therefore, brethren, for this purpose it hath been said, that no one of you should will to set his hope on man. Man is something, so long as he adhereth to Him by Whom man was made. For departing from Him, man is nothing, even when he adhereth to those (mountains). Do thou so take counsel through man, as that thou mayest consider Him that doth enlighten man. For even thou art able to draw near to Him, that doth speak to thee through man: for it is not so, that He hath made him to draw near unto Himself, and rejecteth thee. And he that hath truly so drawn near unto God, that God dwelleth in him, is displeased with all those that do not set their hope on Him. Therefore there hath been given a sort of example. When men divided among themselves the very Apostles, and they fell unto schisms who ¹ Cor. 1, were saying, *I am of Paul, I of Apollos, I of Cephas,* that ^{12.} is, of Peter—over these the Apostle doth mourn, and he saith ^{Ibid.} 13. to them, *Is Christ divided?* and he singled out himself to make light of among them; *Hath Paul been crucified for you, or in the name of Paul have ye been baptized?* Behold a good mountain, seeking glory, not for himself, but for Him by Whom the mountains are enlightened. He was not willing to rely on himself; but upon Him on Whom he had over himself relied. Whosoever therefore shall have willed so to recommend himself to the people, as that if there shall have chanced for him any tumult, he breaketh up the people to

follow after him, and divideth the Church Catholic for his own sake, is not of those mountains which the Most High doth enlighten. But what is such an one? One darkened by himself, not enlightened by the Lord. But how are these mountains proved? If there shall perchance have fallen out any tumult against the mountains in the Church, either by means of the popular seditions of carnal men, or by means of any false suspicions of men, a good mountain doth drive away from itself all them that for its own sake will to withdraw from unity. For thus it will remain in unity, if for its own sake unity herself shall not have been divided. But they have been divided^c; when the people withdrew from the whole world and followed after their name, they rejoiced, were elated, and were thrown down. They should have been humbled, and they would have been exalted: in like manner as the Apostle was humbled, saying, *Hath Paul been crucified for you?* And in another place, *I planted, Apollos watered, but God hath given the increase. Therefore, neither he that planteth is any thing, nor he that watereth, but God that giveth the increase.* 1 Cor. 3, 6. 7. Such mountains in themselves were humble, in God were exalted. But they that in themselves are exalted, by God are humbled. *For he that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.* Luke 14, 11. Therefore such men as regard their own pride are bitterly hostile to peaceful men in the Church. These are willing to cement peace, those stir up dissension among themselves. And what saith another Psalm regarding them? *They that are bitter shall not be exalted in themselves. Thou enlightening, (observe this,) Thou marvellously from the eternal mountains.* Ps. 66, 7.

9. Ver. 5. *There have been troubled all the unwise in heart.* There hath been preached the truth, there hath been declared life eternal; it hath been declared that there is another life, which is not of this earth: men have despised the present life, and have loved the future life when enlightened by the enlightened mountains. But the unwise in heart have been troubled. How have they been troubled? When the Gospel is preached. And what is life eternal? And who is He that hath risen from the dead? The Athe- Acts 17, 18. 32.

^c 4 Mss. ap. Ben. (and Oxf.) *have rejoiced.*

PSALM
LXXVI.

nians wondered, when the Apostle Paul spake of the resurrection of the dead, and thought that he spake but fables.

¹Cor.²,
9. But because he said that there was another life which neither eye hath seen, nor ear heard, nor hath it gone up into the heart of man, therefore the unwise in heart were troubled. But what hath befallen them? *They have slept their sleep, and all men of riches have found nothing in their hands.* They have loved things present, and have gone to sleep in the midst of things present: and so these very present things have become to them delightful: just as he that seeth in a dream himself to have found treasure, is so long rich as he waketh not. The dream hath made him rich, waking hath made him poor. Sleep perchance hath held him slumbering on the earth, and lying on the hard ground, poor and perchance a beggar; in sleep he hath seen himself to lie on an ivory or golden bed, and on feathers heaped up; so long as he is sleeping, he is sleeping well, waking he hath found himself on the hard ground, whereon sleep had taken him. Such men also are these too: they have come into this life, and through temporal desires, they have as it were slumbered here; and them riches, and vain pomps that fly away, have taken, and they have passed away: they have not understood how much of good might be done therewith. For if they had known of another life, there they would have laid up unto themselves the treasure which here was doomed to perish: like as Zacchæus, the chief of the Publicans, saw

that good¹ when he received the Lord Jesus in his house, and he saith, *The half of my goods I give to the poor, and if* Luke¹⁹,
8. *to any man I have done any wrong, fourfold I restore.*

This man was not in the emptiness of men dreaming, but in the faith of men awake. Therefore because the Lord had come in as a Physician to a sick man, He hath proclaimed ^{ibid.v.9.} his salvation, and saith, *To-day salvation to this house hath come, forasmuch as he also is a son of Abraham.* In order that ye might know how we by imitating his faith are the sons of Abraham: but the Jews who glory because of the flesh from the faith have degenerated. Therefore *the men of riches have slept their sleep, and they have found nothing in their hands.* They have slept in their desires, there delighteth them and passeth away that sleep, there passeth

They that 'mount horses' in pride, 'sleep' through judgment. 13

away this life, and they find nothing in their hands, because they have put nothing in the hand of Christ. Wilt thou find any thing in thy hands hereafter? Despise not now the hand of the poor man; and have regard to empty hands, if thou wilt have full hands. For the Lord hath said, *I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in,* and the like. And they, *When saw we Thee hungry, thirsty, or a stranger^d?* And He saith to them, *Inasmuch as to one of My least ones ye have done it, to Me ye have done it.* To hunger in the poor He hath willed, That is rich in Heaven; and thou a man to man dost hesitate to give, although thou knowest that thou art giving to Christ that which thou givest, from Whom thou hast received whatever thou givest? But they *have slept their sleep, and all men of riches have found nothing in their hands.*

10. Ver. 6. *By Thy chiding, O God of Jacob, there have slept all men that have mounted horses.* Who are they that have mounted horses? They that would not be humble. To sit on horseback is no sin; but it is a sin to lift up the neck of power against God, and to deem one's self to be in some distinction. Because thou art rich, thou hast mounted; God doth chide, and thou sleepest. Great is the anger of Him chiding, great the anger. Let your Love observe the terrible thing. Chiding hath noise, the noise is wont to make men wake. So great is the force of God chiding, that he said, *By Thy chiding, O God of Jacob, there have slept all men that have mounted horses.* Behold what a sleep that Pharaoh slept who mounted horses. For he was not awake in heart, because against chiding he had his heart hardened. For hardness of heart is slumber. I ask you, my brethren, how they sleep, who, while the Gospel is sounding, and the Amen, and the Hallelujah, throughout the whole world, yet will not condemn their old life, and wake up unto a new life. There was the Scripture of God in Judæa only, now throughout the whole world it is sung. In that one nation one God Who made all things was spoken of, as to be adored and worshipped; now where is He unsaid? Christ hath risen again, though derided on the Cross; that

^d Oxf. Mss. 'and ministered unto Thee.'

PSALM very Cross whereon He was derided, He hath now imprinted
 LXXVI. on the brows of kings: and men yet sleep. Better have we
 heard Him that saith, *Arise thou that art sleeping, and rise
 up from the dead, and there shall enlighten thee Christ.*
 But who do hear Him? They that do not mount horses.
 Who are they that do not mount horses? They that do not
 boast and exalt themselves, as if on their honours and powers.
*By Thy chiding, O God of Jacob, there have slumbered they
 that have mounted horses.*

11. Ver. 7. *Thou art terrible, and who shall withstand
 Thee at that time by Thine anger?* Now they sleep, and
 perceive not Thee angry; but for cause that they should sleep,
 He was angry. Now that which sleeping they perceived
 not, at the end they shall perceive. For there shall appear
 the Judge of quick and dead. *And who shall withstand
 Thee at that time by Thine anger?* For now they speak that
 which they will, and they dispute against God and say, who
 are the Christians? or who is Christ? or what fools are
 they that believe that which they see not, and relinquish the
 pleasures which they see, and follow the faith of things which
 are not displayed to their eyes! Ye sleep and snore¹, ye
 speak against God, as much as ye are able. *How long shall
 sinners, O Lord, how long shall sinners glory, they answer
 and will speak iniquity?* But when doth no one answer

¹ balatis
 Ps. 94,
 3.

and no one speak, except when he turneth himself² against
 himself? When shall they turn their teeth against themselves,
 wherewith now they bite us, wherewith now they tear us by
 deriding Christians, and by censuring the life of holy men?
 They shall turn themselves against themselves at that time,
 when there shall happen to them that which is spoken of in

² Oxf.
 Mss.,
 'they,'
 'them-
 selves.'

Wisd. 5, the Book of Wisdom; *they shall say within themselves, doing
 3. penance, and through anguish of spirit groaning: when they
 shall have seen the glory of holy men, then they shall say,
 These are they whom sometime we had in derision.* O
 ye that slumbered much, now indeed ye are awake, and in
 your own hands ye find nothing. Ye see how they have
 hands full of the glory of God, whom as if poor ye derided.
 Speak then to yourselves, inasmuch as ye do not withstand
 the anger of God, neither with hand, nor with tongue, nor
 with word, nor with thought. For He shall appear manifest

to you, Whom ye thought worthy to be derided, when He was being proclaimed to you as to come. And what shall they say? *Therefore we have strayed from the way of truth, and the light of righteousness hath not shined upon us, and the sun hath not risen upon us.* How should the Sun of righteousness have risen to them sleeping? But by His anger and chiding they sleep. This perchance one will say, and 'I would not have mounted horse:' and then they shall themselves blame their horses. Hear them blaming their horses, whereon they have slept: *therefore we have erred*, saith the Scripture, *from the way of truth, and the light of righteousness hath not shined upon us, and the sun hath not risen upon us.* *What hath pride profited us, and the boasting of riches hath bestowed upon us what? All things have passed away like a shadow.* Therefore thou hast awoke at length. But better were it that thou hadst not mounted horse, when thou oughtest to have been awake; and thou wouldest have heard the voice of Christ, and Christ would have enlightened thee. *Thou art terrible, and who shall withstand Thee at that time, by Thine anger?* For what shall there be at that time?

VER.
8—10.
Ibid.v.6.

Ibid. v.
8. 9.

12. Ver. 8. *From Heaven Thou hast hurled judgment: the earth hath trembled, and hath rested.* She which now doth trouble herself, she which now speaketh, hath to fear at the end and to rest. Better had she now rested, that at the end she might have rejoiced.

13. *The earth hath trembled and hath rested.* When? (Ver. 9.) *When God arose unto judgment, that He might save all the meek in heart.* Who are the meek in heart? They that on snorting horses have not mounted, but in their humility have confessed their own sins. *That He might save all the meek in heart.*

14. Ver. 10. *For the thought of a man shall confess to Thee, and the remnants of the thought shall celebrate solemnities to Thee.* The first is the thought, the latter are the remnants of the thought. What is the first thought? That from whence we begin, that good thought whence thou wilt begin to confess. Confession uniteth us to Christ. But now the confession itself, that is, the first thought, doth produce in us the remnants of the thought: and those very *remnants of thought*

PSALM LXXXVI. *shall celebrate solemnities to Thee. The thought of a man shall confess to Thee, and the remnants of the thought shall celebrate solemnities to Thee.* What is the thought which shall confess? That which condemneth the former life, that whereunto that which it was is displeasing, in order that it may be that which it was not, is itself the first thought. But because thus thou oughtest to withdraw from sins, with the first thought after having confessed to God, that it may not escape thy memory that thou hast been a sinner; in that thou hast been a sinner, thou dost celebrate solemnities to God. Furthermore it is to be understood as followeth. The first thought hath confession, and departure from the old life. But if thou shalt have forgotten from what sins thou hast been delivered, thou dost not render thanks to the Deliverer, and dost not celebrate solemnities to thy God. Behold the first confessing thought of Saul the Apostle, now Paul, who at first was Saul, when he heard a voice from Heaven! While he was persecuting Christ, and was frantic against the Christians, and was willing to bring them to be slaughtered wheresoever he might find them, he heard a voice from

Acts 9, 4. heaven, *Saul, Saul, why persecutest thou Me?* And being shined upon round about with the light, blindness having smitten his eyes, that he might inwardly see, he put forth

Ib. 5, 6. the first thought of obedience: when he heard, "*I am Jesus of Nazareth, Whom thou persecutest,*" "*O Lord,*" he saith, "*what dost Thou bid me to do?*" This is a thought confessing: now he is calling upon the Lord Whom he persecuted. In what manner the remnants of the thought shall celebrate solemnities, in the case of Paul ye have heard, when the

2 Tim. 2, 8. Apostle himself was being read; *Be thou mindful that Christ Jesus hath risen from the dead, of the seed of David, after my Gospel.* What is, be thou mindful? Though effaced from thy memory be the thought, whereby at first thou hast confessed: be the remnant of the thought in the memory. And see after what sort the same Apostle Paul doth repeat

1 Tim. 1, 13. in another place that which was bestowed upon him. *I that before, he saith, have been a blasphemer, and a persecutor, and injurious.* He that saith, *before I have been a blasphemer,* is he yet a blasphemer? In order that he might not be a blasphemer was the first thought confessing: but in

order that he might commemorate what was forgiven him, there were the remnants of the thought, and through those same remnants of the thought he was celebrating solemnities. VER.
10.

15. For, my brethren, behold Christ hath renewed us, hath forgiven us all sins, and we have been converted: if we forget what hath been forgiven us, and by Whom it hath been forgiven, we forget the gift of the Saviour: but when we do not forget the gift of the Saviour, is not Christ daily sacrificed for us? Even once was Christ sacrificed for^e us, when we believed; then was thought; but now there are the remnants of thought, when we remember Who hath come to us, and what He hath forgiven us; by means of those very remnants of thought, that is, by means of the memory herself, He is daily so sacrificed for us¹, as if He were daily renewing us,¹ "nobis That hath renewed us by His first grace. For now the Lord^{sic im-} hath renewed us in Baptism, and we have become new men,^{mola-} in hope indeed rejoicing, in order that in tribulation we may^{tur."} be patient: nevertheless, there ought not to escape from our^{Rom.12,} memory that which hath been bestowed upon us. And if^{12.} now thy thought is not what it was: (for the first thought was to depart from sin: but now thou dost not depart, but at that time didst depart:) be there remnants of thought, lest He escape from memory Who hath made whole. If thou shalt have forgotten that thou hast had a wound, thou wilt have no remnants of thought. For what think ye that David said? Behold, he speaketh in the person of all! Holy David sinned grievously, Nathan the Prophet was sent to him, and rebuked him; and he confessed and said, *I have sinned*. This was^{2 Sam.} the first thought of him confessing. *The thought of a man*^{12, 13.} *shall confess to Thee*. What were the remnants of thought? When he saith, *And my sin is before me ever*. What then^{Ps.51,3.} was the first thought? That he should depart from sin. And if he hath already departed from sin, how is the sin of him before him ever, except that that thought passed away, but the remnants of thought do celebrate solemnities? Let us remember therefore, most dearly beloved brethren, we ask you: let whosoever shall have been delivered from sin, remember what he was; be there in him the remnants of

^e 'Nobis Christus immolatur,' the Mss. have not 'pro,' which is in the earlier Editions. *Ben.*

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thought. For then he beareth another man to be healed, if he shall remember that himself was healed. Therefore let each call to mind what he was, and whether he is no longer so: and then he will succour him that still is what he is no longer. But if he vaunteth himself as it were of his own merits, and driveth from him sinners as though they were unworthy, and rageth without mercy; he hath mounted a horse, let him look that he sleep not. For, *they have slept that have mounted horses*: At that time he relinquished his horse, he humbled himself: let him not again mount a horse, that is, let him not again lift himself up unto pride. How is this to be done by him? Provided that the remnants of thought celebrate solemnities to God.

v. 6.

16. Ver. 11. *Vow ye, and pay to the Lord our God.* Let each man vow what he is able, and pay it. Do not vow and not pay: but let every man vow, and pay what he can. Be ye not slow to vow: for ye will accomplish the vows by powers not your own. Ye will fail, if on yourselves ye rely: but if on Him to Whom ye vow ye rely, ye will be safe to pay. *Vow ye, and pay to the Lord our God.* What ought we all in common to vow? To believe in Him, to hope from Him for life eternal, to live godly according to a measure common to all. For there is a certain measure common to all men. To commit no theft is not a thing enjoined upon one devoted to continence¹, and not enjoined upon the married woman: to commit no adultery is enjoined upon all men: not to love wine-bibbing, whereby the soul is swallowed up, and doth corrupt in herself the Temple of God, is enjoined to all alike: not to be proud, is enjoined to all men alike: not to slay man, not to hate a brother, not to lay a plot to destroy any one, is enjoined to all in common. The whole of this we all ought to vow. There are also vows proper for individuals: one voweth to God conjugal chastity, that he will know no other-woman besides his wife^f: so also the woman, that she will know no other man besides her husband. Other men also vow, even though they have used such a marriage, that beyond this they will have no such thing, that they will neither desire nor admit the like: and these men have vowed a

¹ casti-
moniali.

^f The wife being living, and sup- case would be that of one *already* a
posing he may survive. The following widower.

greater vow than the former. Others vow even virginity from the beginning of life, that they will even know no such thing as those who having experienced have relinquished: and these men have vowed the greatest vow. Others vow that their house shall be a place of entertainment for all the Saints that may come: a great vow they vow. Another voweth to relinquish all his goods to be distributed to the poor, and go into a community, into a society of the Saints: a great vow he doth vow. *Vow ye, and pay to the Lord our God.* Let each one vow what he shall have willed to vow; let him give heed to this, that he pay what he hath vowed. If any man doth look back with regard to what he hath vowed to God, it is an evil. Some woman or other devoted to continence hath willed to marry: what hath she willed? The same as any virgin. What hath she willed? The same as her own mother. Hath she willed any evil thing? Evil certainly. Why? Because already she had vowed to the Lord her God. For what hath the Apostle Paul said concerning such? Though he saith that young widows may marry if they will: 1 Tim. 5, 14. nevertheless he saith in a certain passage, *but more blessed she will be, if so she shall have remained, after my judgment.* 1 Cor. 7, 40. He sheweth that she is more blessed, if so she shall have remained; but nevertheless that she is not to be condemned, if she shall have willed to marry. But what saith he concerning certain who have vowed and have not paid? *Having,* 1 Tim. 5, 12. he saith, *damnation, because the first faith they have made void.* What is, *the first faith they have made void?* They have vowed, and have not paid. Let no brother therefore, when placed in a monastery, say, I shall depart from the monastery: for neither are they alone that are in a monastery to attain unto the kingdom of Heaven, nor do those that are not there not belong unto God. We answer him, but they have not vowed; thou hast vowed, thou hast looked back. When the Lord was threatening them with the day of judgment, He saith what? *Remember Lot's wife.* To all men He spake. For what did Lot's wife? She was delivered from Sodom, and being in the way she looked back. In the place where she looked back, there she remained. For she became a statue of salt, in order that by considering her men might be seasoned, might have sense, might not be

VER.
11.

Luke
17, 32.

Gen. 19,
26.

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infatuated, might not look back, lest by giving a bad example they should themselves remain and season others.

For even now we are saying this to certain of our brethren, whom perchance we may have seen as it were weak in the good they have purposed. And wilt thou be such an one as he was? We put before them certain who have looked back. They

^{1 fatui} are savourless¹ in themselves, but they season others, inasmuch as they are mentioned, in order that fearing their example they may not look back. *Vow ye, and pay to the Lord our God.* For that wife of Lot to all doth belong. A married woman hath had the will to commit adultery; from her place whither she had arrived she looked back. A widow who had vowed so to remain hath willed to marry, she hath willed the thing which was lawful to her who hath married, but to herself was not lawful, because from her place she hath looked back. There is a virgin devoted to continence, already dedicated to God; let her have¹ also the other gifts which truly do adorn

^{1 Oxf.}
^{Mss.}
^{1 habeat}

virginity itself, and without which that virginity is unclean.

For what if she be uncorrupt in body and corrupt in mind? What is it that he hath said? What if no one hath touched the body, but if perchance she be drunken, be proud, be contentious, be talkative? All these things God doth condemn. If before she had vowed, she had married, she would not have been condemned: she hath chosen something better, hath overcome that which was lawful for her; she is proud, and doth commit so many things unlawful. This I say, it is lawful for her to marry before that she voweth, to be proud is never lawful. O thou virgin of God, thou hast willed not to marry, which is lawful: thou dost exalt thyself, which is not lawful. Better is a virgin humble, than a married woman humble: but better is a married woman humble, than a virgin proud. But she that looked back upon marriage is condemned, not because she hath willed to marry; but because she had already gone before, and is become the wife of Lot by looking back. Be ye not slow, that are able, whom God doth inspire to seize upon higher callings: for we do not say these things in order that ye may not vow, but in order that ye may vow and may pay: *Vow ye, and pay to the Lord our God.* Now because we have treated of these matters, thou perchance

wast willing to vow, and now art not willing to vow. But observe what the Psalm hath said to thee. It hath not said, *Vow not*; but, *Vow and pay*. Because thou hast heard, *pay*, wilt thou not vow? Therefore wast thou willing to vow, and not to pay? Nay, do both. One thing is done by thy profession, another thing will be perfected by the aid of God. Look to Him Who doth guide thee, and thou wilt not look back to the place whence He is leading thee forth. He that guideth thee is walking before thee; the place from whence He is guiding thee is behind thee. Love Him guiding, and He doth not condemn thee looking back: *Vow ye, and pay to the Lord our God*.

17. *All they that are in the circuit of Him shall offer gifts*. Who are in the circuit of Him? For where is He that He saith, *All they that are in the circuit of Him*? If of God the Father thou think, where is He not That is every where present? If of the Son thou think after the form of the Divinity, He too with the Father is every where: for He is Himself the Wisdom of God, whereof hath been said, *But she reacheth every where because of her own pureness*.^{Wisd.7,} But if the Son ye understand, in that He took upon Himself^{24.} flesh, and was seen among men, and was crucified, and rose again, we know that He hath ascended into Heaven. Who are in the circuit of Him? Angels. Therefore do not we offer gifts? For *all they that are in the circuit of Him*, he hath said, *shall offer gifts*. If our Lord were buried here upon earth, and His body were lying, like that of any Martyr or Apostle, we might observe in them that should be in the circuit of Him, either whatever nations might be about the very spot on all sides, or men resorting to the burial place with gifts: but now He hath ascended, He is above. What is this, *All they that are in the circuit of Him shall offer gifts*? Meanwhile I will say to you what God doth admonish, what he may Himself have deigned to inspire in me out of these words: if any thing better shall have hereafter appeared, this also is yours; for the truth is common to all. It is neither mine, nor thine: it is not of this man or of that man: to all it is common. And perchance it is in the midst, in such sort that in the circuit thereof may be all they that love the truth. For whatever is common to all is in the midst.

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Why is it said to be in the midst? Because it is at the same distance from all, and at the same proximity to all. That which is not in the middle, is as it were private. That which is public is set in the middle, in order that all they that come may use the same, may be enlightened. Let no one say, it is mine: lest he should be wanting to make his own share of that which is in the midst for all. What then is, *All they that are in the circuit of Him shall offer gifts?* All they that understand truth to be common to all, and who do not make it as it were their own by being proud concerning it, they shall offer gifts; because they have humility: but they that make as it were their own that which is common to all, as though it were set in the middle, are endeavouring to lead men astray to a party, these shall not offer gifts; for, *all they that are in the circuit of Him shall offer gifts, to Him terrible: they shall offer gifts to Him terrible.* Let therefore all men fear that are in the circuit of Him. For therefore they shall fear, and with trembling they shall praise; because they are in the circuit of Him, to the end that all men may attain unto Him, and He may openly meet all, and openly enlighten all. This is, to stand in awe with others¹. When thou hast made Him as it were thine own, and no longer common, thou art exalted unto pride; though it is written, *Serve ye the Lord in fear, and exult unto Him with trembling.* Therefore they shall offer gifts, who are in the circuit of Him. For they are humble who know truth to be common to all.

¹ *con-
tremi-
scere*

Ps. 2, 11.

18. To whom shall they offer gifts? (Ver. 12.) *To Him terrible, and to Him that taketh away the spirit of princes.* For the spirits of princes are proud spirits. They then are not His Spirits; for if they know any thing, their own they will it to be, not public; but, that Which setteth Himself forth as equal toward all men, that setteth Himself in the midst, in order that all men may take as much as they can, whatever they can; not of what is any man's, but of what is God's, and therefore of their own because they have become His. Therefore they must needs be humble: they have lost their own spirit, and they have the Spirit of God. By whom have they lost their spirit? By Him that doth take away the spirit of princes. Inasmuch as to Him is said in another place, *Thou shalt take away the spirit of them, and they*

Ps. 104,
29, 30.

shall fail, and shall be turned into their dust. Thou shalt VER. 12. send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth. Some one hath understood something, his own he willeth it to be, as yet he hath his own spirit; it is good for him that he lose his spirit, and have the Spirit of God: as yet among the princes he is proud; it is good that he return to his dust, and say, *Remember, O Lord, that dust we are.* For if thou shalt have confessed thyself dust, God out of dust doth make^h man. All they that are in the circuit of Him do offer gifts. All humble men do confess to Him, and do adore Him. *To Him terrible they offer gifts.* Ps. 103, 14. Whence to Him terrible exult ye with trembling: *and to Him that taketh away the spirit of princes:* that is, that taketh away the haughtiness of proud men. *To Him terrible among the kings of the earth.* Terrible are the kings of the earth, but He is above all, that doth terrify the kings of the earth. Be thou a king of the earth, and God will be to thee terrible. How, wilt thou say, shall I be a king of the earth? Rule the earth, and thou wilt be a king of the earth. Do not therefore with desire of empire set before thine eyes exceeding wide provinces, where thou mayest spread abroad thy kingdoms; rule thou the earth which thou bearest. Hear the Apostle ruling the earth: *I do not so fight as if beating 1 Cor. 9, 26. 27. air, but I chasten my body, and bring it into captivity, lest perchance preaching to other men, I myself become a reprobate.* Therefore, my brethren, be ye in the circuit of Him, so that by whomsoever the truth shall have sounded to you, ye may not ascribe it to him through whom it soundeth; but it may be in the midst for all, because it is equally present to all. And be ye humble, lest even ye yourselves take unto your own use whatever of His good ye shall have understood. For as for us too, that which we have understood the better is yours; and that which ye have understood the better is ours: in order that in the circuit of Him we may be, and may be humble. And so losing our own spirit, let us offer gifts to Him terrible above all the kings of the earth, that is, above all men ruling their flesh, but subject to their Creator.

^h or, 'make thee man,' (three Mss. ap. Ben. 'tc.')

PSALM LXXVII.

EXPOSITION.

Sermon to the Commonalty.

1. THIS Psalm's lintel is thus inscribed: *Unto the end, for Idithun, a Psalm to Asaph himself.* What, *Unto the end*, is, ye know. For *the end of the law is Christ, for righteousness to every man that believeth.* Idithun is interpreted *leaping over those men*, Asaph is interpreted *a congregation*. Here therefore there is speaking *a congregation, that leapeth over*, in order that it may reach the End, which is Christ Jesus. What things therefore must be leaped over, in order that we may be able to reach that End, where no longer we shall have any thing to leap over, the very text of the Psalm doth point out. For it is our duty to be alway leaping over whatever doth impede us, whatsoever doth entangle us, whatsoever doth bind us as it were with birdlime, and weigh us down with a load, until we reach unto that which is sufficient, beyond which there is nothing, beneath which are all things, and out of which are all things. For Philip was desiring to behold the Father Himself, and <sup>John¹⁴,
8.</sup> he said to the Lord Jesus Christ, *Shew to us the Father, and it sufficeth us:* as though he must leap over every other thing, until he should have reached the Father, where at length he would securely stand, and would have nothing else to desire. For this is the meaning of, *it sufficeth.* But <sup>John¹⁰,
30.</sup> He that had most truly said, *I and the Father are One*, admonished and taught Philip, how every man that did discern Christ, even in Him had an end: for that He and <sup>John¹⁴,
9.</sup> the Father are one. *So long a time, He saith, am I with you, and have ye not seen Me? Philip, he that hath seen Me, hath seen the Father also.* Whosoever therefore would perceive, imitate, hold the mind of this Psalm, let him leap over all carnal desires, and let him trample on this world's pomp and seduction, and propose to himself no other thing whereat to stay, but Him, out of Whom are all things. In

all which things he doth himself toil until he attain unto the End. What then doth this man that leapeth over intimate to us? VER.
1.

2. Ver. 1. *With my voice*, he saith, *to the Lord I have cried*. But many men cry unto the Lord for the sake of getting riches and avoiding losses, for the safety of their friends, for the security of their house, for temporal felicity, for secular dignity, lastly, even for mere soundness of body, which is the inheritance¹ of the poor man. For such and such like things many men do cry unto the Lord; scarce one for the sake of the Lord Himself. For an easy thing it is for a man to desire any thing of the Lord, and not to desire the Lord Himself; as if forsooth that which He giveth could be sweeter than Himself that giveth. Whosoever therefore doth cry unto the Lord for the sake of any other thing, is not yet one that leapeth over. But here the leaper over saith what? *With my voice unto the Lord I have cried*. And in order that thou mayest not determine that the voice of the same wherewith he hath cried unto the Lord hath been sent forth for the sake of any thing else but the Lord Himself, he continueth and saith, *And my voice is unto God*. For there is being sent forth a voice wherewith we may cry unto God, and that same voice is unto another thing, not unto God. For the voice is unto that thing for the sake of which it is uttered. But this man that did love God gratis, who did sacrifice to God voluntarily, who had leaped over whatever is below, and had seen no other thing above him, whereunto he might pour forth his soul, save Him out of Whom and through Whom and in Whom he had been created, had made that same voice of his to be unto Him unto Whom he had cried with his voice: *My voice*, he saith, *is unto God*. And is it without cause? See what followeth: *and He doth hearken to me*. He doth indeed hearken to thee at the time when thou dost seek Himself, not when through Himself thou dost seek any other thing. It hath been said of some men, *They cried, and there was no one to save them; to the Lord, and He hearkened not unto them*. For why? Because the voice of them was not unto the Lord. This the Scripture doth express in another place, where it saith of such men, *On the Lord they have not called*. Unto Him

¹ patri-
monium

Ps. 54, 6.

Ps. 18,

Be-⁴¹.

Ps. 14, 4.

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¹in se
non vo-
cave-
runt.

Job 1,
21.

they have not ceased to cry, and yet upon the Lord they have not called. What is, upon the Lord they have not called? They have not called the Lord unto themselves¹: they have not invited the Lord to their heart, they would not have themselves inhabited by the Lord. And therefore what hath befallen them? *They have trembled with fear where fear was not.* They have trembled about the loss of things present, for the reason that they were not full of Him, upon Whom they have not called. They have not loved gratis, so that after the loss of temporal things they could say, *As it hath pleased the Lord, so hath been done, be the name of the Lord blessed.* Therefore this man saith, *My voice is unto the Lord, and He doth hearken unto me.* Let him shew us how this cometh to pass.

3. Ver. 2. *In the day of tribulation I have sought out God.* Who art thou that doest this thing? In the day of thy tribulation take heed what thou seekest out. If a jail be the cause of tribulation, thou seekest to get forth from jail: if fever be the cause of tribulation, thou seekest health: if hunger be the cause of tribulation, thou seekest fulness: if losses be the cause of tribulation, thou seekest gain: if expatriation be the cause of tribulation, thou seekest the home of thy flesh. And why should I name all things, or when could I name all things? Dost thou wish to be one leaping over? In the day of thy tribulation seek out God: not through God some other thing, but out of tribulation God, that to this end God may take away tribulation, that thou mayest without anxiety cleave unto God. *In the day of my tribulation I have sought out God:* not any other thing, but *God I have sought out.* And how hast thou sought out? *With my hands in the night before Him.* Declare this thing again: let us see, perceive, imitate, if we can. In the day of thy tribulation thou hast sought out what? *God.* How hast thou sought out? *With my hands.* When hast thou sought out? *By night.* Where hast thou sought out? *Before Him.* And with what profit hast thou sought out? *And I have not been deceived.* Let us therefore view all, my brethren, examine all, question all: both what is the tribulation wherein this man hath sought out God, and what is it 'with hands' to seek God, and what is

‘by night,’ and what is ‘before Him:’ and then there followeth that which all men do understand, *and I have not been deceived.* For what is, *and I have not been deceived?* I have found that which I was seeking. VER.
2.

4. Tribulation must not be thought to be this or that in particular. For every individual that doth not yet leap over, thinketh that as yet to be no tribulation, unless it be a thing which may have befallen this life of some sad occasion: but this man, that leapeth over, doth count this whole life to be his tribulation. For so much he doth love his supernal country, that the earthly pilgrimage is of itself the greatest tribulation. For how can this life be otherwise than a tribulation, I pray you? how can that not be a tribulation, the whole whereof hath been called a temptation¹? Thou^{1 or trial} hast it written in the book of Job, is not human life a temptation upon earth? Hath he said, human life is tempted upon earth? Nay, but life itself is a temptation. If therefore temptation, it must surely be a tribulation. In this tribulation therefore, that is to say in this life, this man that leapeth over hath sought out God. How? *With my hands*, he saith. What is, *with my hands?* With my works. For he was not seeking any thing corporeal, so that he might find and handle something which he had lost, so that he might seek with hands coin, gold, silver, vesture, in short every thing which can be held in the hands. Howbeit, even our Lord Jesus Christ Himself willed Himself to be sought after with hands, when to His doubting disciple He shewed the scars. But when He had cried out touching the scars of His wounds, *My Lord and my God: did he not hear, Because thou hast seen², thou hast believed; blessed are they that have not seen, and have believed?* If then he seeking Christ with hands, earned to hear, that it was a reproach to him so to have sought Him; we that have been called blessed, that have not seen and have believed, shall we seek with hands³? What then, to us belongeth not the seeking with hands? It belongeth to us, as I have said, to seek with works. When so? *In the night.* What is, *in the night?* In this age. For it is night until there shine forth day in the glorified advent of our Lord Jesus Christ. For would ye see how it is night? Unless we had here had a lantern, we

^{John 20,}
^{Job 7, 1.}
^{al. seen}
^{Me.}
^{Oxf.}
^{Mss.}
^{add,}
^{‘shall}
^{we’ &c.}

should have remained in darkness. For Peter saith, *We too have more sure the prophetic discourse, whereunto ye do well to give heed, as to a lantern shining in a dark place, until day shine, and the day-star arise in your hearts.* There is therefore to come day after this night, meanwhile in this night a lantern is not wanting. And this is perchance what we are now doing: by explaining these passages, we are bringing in a lantern, in order that we may rejoice in this night. Which indeed ought always to be burning in your houses. For to such men is said, *The Spirit quench ye not.* And as though explaining what he was saying, he continueth and saith, *Prophecy despise ye not:* that is, let the lantern always shine in you. And even this light by comparison with a sort of ineffable day is called night. For the very life of believers by comparison with the life of unbelievers is day. But how it is night we have already said, and have shewn it by the testimony of Peter the Apostle: who indeed hath also called it night, and concerning that same light hath admonished us to give heed thereto, that is, to the Prophetic discourse, *until day shine, and the day-star arise in our hearts.* But how now the life of the faithful is day in comparison to the life of the ungodly, Paul sheweth: *Let us cast away, he saith, the works of darkness, and put on armour of light; as in the day let us walk honestly.* Therefore living honestly, in comparison of the life of ungodly men, we are in day. But this day of the life of the faithful doth not suffice for this Idithun: he would leap over even this day; until he come to that day, where he may fear no more temptation of night. For here although the life of believers be day, yet human life is a temptation upon earth. Night and day—day in comparison with unbelievers, night in comparison with the Angels. For the Angels have a day, which we have not yet. Already we have one that unbelievers have not: but not yet have believers that which Angels have: but they will have, at the time when they will be equal to the Angels of God, that which hath been promised to them in the Resurrection. In this then which is now day and yet night; night in comparison with the future day for which we yearn, day in comparison with the past night which we have renounced: in this night then, I say, let us seek God with

PSALM
 LXXVII.
 2 Pet.
 1, 19.

1 Thess.
 5, 19.

Rom.
 13, 12.

Job 7,
 1.

Mat. 22,
 30.

our hands. Let not works cease, let us seek God, be there no idle yearning. If we are in the way, let us expend our means in order that we may be able to reach the end. With hands let us seek God. Even though *in night* we are seeking Him Whom with hands we are seeking, we are not being deceived, because *before Himself* we are seeking. What is, *before Himself*? *Do not your righteousness before men, that ye may be seen of them: otherwise ye will have no reward in your Father's House.* When then thou doest an almsdeed, He saith, (these are the hands seeking God,) *sound not trumpet before thee, as hypocrites do: but let thy almsdeed be in secret: and thy Father, which seeth in secret, shall reward thee.* Therefore, *with my hands in the night before Him, and I have not been deceived.*

VER.
2.Matt. 6,
1.Ps. 119,
53.Ps. 68,
20.

5. How great things, however, this Idithun hath endured in this earth and in this night, and how he hath need, in a manner, to leap over from tribulations assailing and stinging him from below—how needful it was to leap over, let us hear most earnestly. (Ver. 2.) *My soul hath refused to be comforted.* So great weariness did here possess me, that my soul did close the door against all comfort. Whence such weariness to him? It may be that his vineyard hath been hailed on, or his olive hath yielded no fruit, or the vintage hath been interrupted by rain. Whence the weariness to him? Hear this out of another Psalm. For therein is the voice of the same: *weariness hath bowed me down, because of sinners forsaking Thy law.* He saith then that he was overcome with so great weariness because of this sort of evil thing; so as that his soul refused to be comforted. Weariness had well nigh swallowed him up, and sorrow had ingulfed him altogether beyond remedy, he refuseth to be comforted. What then remained?

6. In the first place, see whence he is comforted. Had he not waited for one who might condole with him, and had not found? For whither should he turn him for comfort, whom weariness had possessed because of sinners forsaking the law of God? Whither should he turn him? To any man of God? Already perchance he had found in many men great tribulation, the more he had relied on any delight from them. For sometimes men seem to be just, and we rejoice because of

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them : and we must needs rejoice : inasmuch as love cannot be without joy at such an one : but in these things wherein man hath rejoiced, if perchance any thing perverse shall have fallen out, as is often the case, in proportion as the joy was great therein before, so the sorrow which ariseth is great, so that henceforth man feareth to give rein to his joys, feareth to trust himself to gladness, lest it may be that the more he hath joyed, the more he may pine, if any mischance shall have arisen. Smitten therefore with abundant scandals, like as it were with many wounds, he hath closed his door against human comfort, and his soul hath refused to be comforted. And whence life? Whence respite? *I have been mindful of God, and I have been delighted.* My hands had not wrought in vain, they had found a great comforter. While not being idle, *I have been mindful of God, and I have been delighted.* God must therefore be praised, of Whom this man being mindful, hath been delighted, and hath been comforted in sorrowful case, and refreshed when safety was in a manner despaired of: God must therefore be praised. In fine, because he hath been comforted, in continuation he saith, *I have babbled.* In that same comfort being made mindful of God, I have been delighted, and have *babbled.* What is, *I have babbled?* I have rejoiced, I have exulted in speaking. For babblers they are properly called, that by the common people are named talkative, who at the approach of joy are neither able nor willing to be silent. This man hath become such an one. And again he saith what? *And my spirit hath fainted.*

7. With weariness he had pined away ; by calling to mind God, he had been delighted, again in babbling he had fainted : what followeth? (Ver. 4.) *All mine enemies have anticipated watches.* All mine enemies have kept watch over me ; they have exceeded in keeping watch over me ; in watching they have been beforehand with me. Where do they not lay traps? Have not mine enemies anticipated all watches? For who are these enemies, but they of whom the Apostle saith, *Ye have not wrestling against flesh and blood, but against principalities, and powers, and rulers of the world of this darkness, against spiritual things of naughtiness in heavenly places?* Therefore against the devil

Ephes.
6, 12.

and his angels we are waging hostilities. Rulers of the world he hath called them, because they do themselves rule the lovers of the world. For they do not rule the world, as if they were rulers of heaven and earth: but he is calling sinners the world. *And the world knew Him not.* Such a world do they rule that know not Christ. Against such men we have perpetual hostilities. In a word, whatsoever enmities thou hast against man, thou thinkest to bring them to an end, either by his giving thee satisfaction, if he hath injured thee; or by thy giving it to him, if thou hast injured him; or by both, if ye have mutually injured one another; thou strivest to give satisfaction and to be at one: but with the devil and his angels there is no concord. They do themselves begrudge us the kingdom of Heaven. They cannot at all be appeased towards us: because *all mine enemies have anticipated watches.* They have watched more to deceive than I to guard myself. For how can they have done otherwise than anticipate watches, that have set every where scandals, every where traps? Weariness doth invest the heart, we have to fear lest sorrow swallow us up: in joy to fear lest the spirit faint in babbling: *all mine enemies have anticipated watches.* In fine, in the midst of that same babbling, whiles thou are speaking, and art speaking without fear, how much is oftentimes found which enemies would lay hold of and censure, whereon they would even found accusation and slander—"he said so, he thought so, he spake so!" What should man do, save that which followeth? *I have been troubled, and I spake not.* Therefore when he was troubled, lest in his babbling enemies anticipating watches should seek and find slanders, he spake not. Never however would this leaper over be still in himself: and if perchance he left off babbling, wherein there had stolen over him the desire of pleasing men with his very talking, yet he hath not desisted, hath not ceased to endeavour to transcend even this very feeling. And he saith what?

8. Ver. 5. *I have thought on ancient days.* Now he, as if he were one who had been beaten out of doors, hath taken refuge within: he is conversing in the secret place of his own heart. And let him declare to us what he is doing there: *I have thought on ancient days.* It is well with him. Observe

VER.
5.

John 1,
10.

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what things he is thinking of, I pray you. He is within, in his own house he is thinking of ancient days. No one saith to him, thou hast spoken ill: no one saith to him, thou hast spoken much: no one saith to him, thou hast thought perversely. Thus may it be well with him, may God aid him: let him think of the ancient days, and let him tell us what he hath done in his very inner chamber, whereunto he hath arrived, over what he hath leaped, where he hath abode. *I have thought on ancient days; and of eternal years I have been mindful.* What are eternal years? It is a mighty thought. See whether this thought requireth any thing but great silence. Apart from all noise without, from all tumult of things human let him remain quiet within, that would think of those eternal years. Are the years wherein we are eternal, or those wherein our ancestors have been, or those wherein our posterity are to be? Far be it that they should be esteemed eternal. For what part of these years doth remain? Behold we speak and say, *in this year*: and what have we got of this year, save the one day wherein we are. For the former days of this year have already gone by, and are not to be had; but the future days have not yet come. In one day we are, and we say, *in this year*: nay rather say thou, to-day, if thou desirest to speak of any thing present. For of the whole year what hast thou got that is present? Whatsoever thereof is past, is no longer; whatsoever thereof is future, is not yet: how then, "this year?" Amend the expression: say, to-day. Thou speakest truth, henceforth I will say, "to-day." Again observe this too, how to-day the morning hours have already past, the future hours have not yet come. This too therefore amend: say, *in this hour*. And of this hour what hast thou got? Some moments thereof have already gone by, those that are future have not yet come. Say, *in this moment*. In what moment? While I am uttering syllables, if I shall speak two syllables, the latter doth not sound until the former hath gone by: in a word, in that same one syllable, if it chance to have two letters, the latter letter doth not sound, until the former hath gone by. What then have we got of these years? These years are changeable: the eternal years must be thought on, years that stand, that are not made up of days that come and

depart; years whereof in another place the Scripture saith to God, *But Thou art the Self-same, and Thy years shall not fail.* On these years this man that leapeth over, not in babbling without, but in silence¹ hath thought. *And of the eternal years I have been mindful.*

VER.
6. 7.
Ps. 102,
27.
¹Oxf.
Mss.
his own
silence.

9. Ver. 6. *And I have meditated in the night with my heart.* No slanderous person seeketh for snares in his words, in his heart he hath meditated. *I babbled.* Behold there is the former babbling. Watch again, that thy spirit faint not. I did not, he saith, I did not so babble as if it were abroad: in another way now. How now? *I did babble, and did search out my spirit.* If he were searching the earth to find veins of gold, no one would say that he was foolish; nay, many men would call him wise, for desiring to come at gold: how great treasures hath a man within, and he diggeth not! This man was examining his spirit, and was speaking with that same his spirit, and in the very speaking he was babbling. He was questioning himself, was examining himself, was judge over himself. And he continueth; *I did search my spirit.* He had to fear lest he should stay within his own spirit: for he had babbled without; and because all his enemies had anticipated watches, he found there sorrow, and his spirit fainted. He that did babble without, lo, now doth begin to babble within in safety, where being alone in secret, he is thinking on eternal years. *And I did search out,* he saith, *my spirit.* And here he has to fear lest he should stay within his own spirit, and so should not be one leaping over. Now however he is doing better than he did without. He is overpassing somewhat: and hence let us see whereunto. This leaper over doth not cease until he cometh unto the end, wherefrom the Psalm hath the title, *I did babble,* he saith, *and did search my spirit.*

10. And thou hast found what? (Ver. 7.) *God will not repel for everlasting.* Weariness he had found in this life; in no place a trustworthy, in no place a fearless comfort. Unto whatsoever men he betook himself, in them he found scandal, or feared it. In no place therefore was he free from care. An evil thing it was for him to hold his peace, lest perchance he should keep silence from good words; to speak and babble without was painful to him, lest all his enemies,

anticipating watches, should seek slanders in his words. Being exceedingly straitened in this life, he thought much of another life, where there is not this trial. And when is he to arrive thither? For it cannot but be evident that our suffering here is the anger of God. This thing is spoken of in Isaiah, *I will not be an avenger unto you for everlasting, nor will I be angry with you at all times.* And He saith why: *for the spirit shall go forth from Me, and I have made every breath.* *Because of sin for a little space I have made him sorrowful and have smitten him, and I have turned away My face from him, and he went away sorrowful, and walked in his own ways.* What then? Will this anger of God alway abide? This man hath not found this in silence. For he saith what? *God will not repel for everlasting, and He will not add any more that it should be well-pleasing to Him still.* That is, that it should be well-pleasing to Him still to repel, and He will not add the repelling for everlasting. He must needs recal to Himself His servants, He must needs receive fugitives returning to the Lord, He must needs hearken to the voice of them that are in fetters. *God will not repel for everlasting; and He will not add any more that it should be well-pleasing to Him.*

11. Ver. 8. *Or unto the end will He cut off mercy from generation to generation?* (Ver. 9.) *Or will God forget to be merciful?* In thee, from thee unto another there is no mercy unless God bestow it on thee: and shall God Himself forget mercy? The stream runneth: shall the spring itself be dried up? *Or shall God forget to be merciful: or shall He keep back in anger His mercies?* That is, shall He be so angry, as that He will not have mercy? He will more easily keep back anger than mercy. Of this also by Isaiah He hath spoken: *I will not be an avenger unto you for everlasting, nor will I at all times be angry with you.* After He had said this and, *he went away sorrowful, and walked in his own ways:* then He saith, *his ways I have seen, and have made him whole.* When he perceived this he did overpass even himself, delighting in God, in order that he might be there, and might babble rather in His works; not in his spirit, not in that which he was, but in Him by Whom he had been made. And hence therefore leaping over he doth

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Is. 57,
16. 17.

Is. 57,
16.

Ibid. 18.

transcend. See ye him leaping over, see if he stayeth in any place until he reacheth unto God. VER.
10. 11.

12. Ver. 10. *And I said.* Now leaping over himself he hath said what? *Now I have begun:* when I had gone out even from myself. *Now I have begun.* Here henceforth there is no danger: for even to remain in myself, was danger. *And I said, Now I have begun: this is the changing of the right hand of the Lofty One.* Now the Lofty One hath begun to change me: now I have begun something wherein I am secure: now I have entered a certain palace¹ of joys,^{1al.} wherein no enemy is to be feared: now I have begun to be^{air.} in that region, where all mine enemies do not anticipate watches. *Now I have begun: this is the changing of the right hand of the Lofty One.*

13. Ver. 11. *I have been mindful of the works of the Lord.* Now behold him roaming among the works of the Lord. For he was babbling without, and being made sorrowful thereby his spirit fainted: he babbled within with his own heart, and with his spirit, and having searched out that same spirit he was mindful of the eternal years, was mindful of the mercy of the Lord, how God will not repel him for everlasting; and he began now fearlessly to rejoice in His works, fearlessly to exult in the same. Let us hear now those very works, and let us too exult. But let even us leap over in our affections, and not rejoice in things temporal. For we too have our bed. Why do we not enter therein? Why do we not abide in silence? Why do we not search out our spirit? Why do we not think on the eternal years? Why do we not rejoice in the works of God? In such sort now let us hear, and let us take delight in Himself speaking, in order that when we shall have departed hence, we may do that which we used to do while He spake; if only we are making the beginning of Him whereof he spake in, *Now I have begun.* To rejoice in the works of God, is to forget even thyself, if thou canst delight in Him alone. For what is a better thing than He? Dost thou not see that, when thou returnest to thyself, thou returnest to a worse thing? *I have been mindful of the works of the Lord: for I shall be mindful from the beginning of Thy wonderful works.*

14. Ver. 12. *And I will meditate on all Thy works, and*

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on *Thy affections I will babble*. Behold the third babbling! He babbled without, when he fainted; he babbled in his spirit within, when he advanced; he babbled on the works of God, when he arrived at the place toward which he advanced. *And on Thy affections I will babble*: not on my affections. What man doth live without affections? And do ye suppose, brethren, that they who fear God, worship God, love God, have not any affections? Wilt thou indeed suppose and dare to suppose, that painting, the theatre, hunting, hawking, fishing, engage the affections, and the meditation on God doth not engage certain interior affections of its own, while we contemplate the universe, and place before our eyes the spectacle of the natural world, and therein labour to discover the Maker, and find Him no where unpleasing, but pleasing

¹one Ms. above¹ all things?
through.

15. Ver. 13. *O God, Thy way is in the Holy One*. He is contemplating now the works of the mercy of God around us, out of these he is babbling, and in these affections he is exulting. At first he is beginning from thence, *Thy way is in the Holy One?* What is that way of Thine which is in the Holy One? *I am*, He saith, *the Way, the Truth, and the Life*. Return therefore, ye men, from your affections. Whither are ye going, whither running? Whither not only from God but from yourselves are ye fleeing? *Return ye transgressors to the heart*: search ye your spirit, recollect the eternal years, find out the mercy of God around you, give heed to the works of His mercy: *in the Holy One is His Way*. “*Sons of men, how long are ye heavy in heart?*” What are ye seeking in your affections? *Why do ye love emptiness, and seek lying?* *And know ye that the Lord hath magnified His Holy One?*

Thy Way is in the Holy One: let us observe, let us observe Christ, there is His Way; *O God, Thy way is in the Holy One*. *Who is a great God, like our God?* Gentiles have their affections regarding their gods, they adore idols, they have eyes and they see not; ears they have and they hear not; feet they have and they walk not. Why dost thou walk to a God that walketh not? I do not, he saith, worship such things, and what dost thou worship? The divinity which is there. Thou dost then worship that whereof hath

been said elsewhere, *for the Gods of the nations are demons.* VER. 14.
 Thou dost either worship idols, or devils. Neither idols, nor
 devils, he saith. And what dost thou worship? The stars, Ps.135,
 sun, moon, those things celestial. How much better Him
 that hath made both things earthly and things celestial.
Who is a great God like our God?

16. Ver. 14. *Thou art the God that doest wonderful things alone.* Thou art indeed a great God, doing wonderful things in body, in soul; alone doing them. The deaf have heard, the blind have seen, the feeble have recovered, the dead have risen, the paralytic have been strengthened. But these miracles were at that time performed on bodies, let us see those wrought on the soul. Sober are those that were a little before drunken, believers are those that were a little before worshippers of idols: their goods they bestow on the poor that did rob before those of others. *Who is a great God like our God? Thou art the God that doest wonderful things alone.* Moses too did them, but not alone: Elias too did them, even Eliseus did them, the Apostles too did them, but no one of them alone. That they might have power to do them, Thou wast with them: when Thou didst them they were not with Thee. For they were not with Thee when Thou didst them, inasmuch as Thou didst make even these very men. *Thou art the God that doest wonderful things alone.* How alone? Is it perchance the Father, and not the Son? Or the Son, and not the Father? Nay, but Father and Son and Holy Ghost. *Thou art the God that doest wonderful things alone.* For it is not three Gods but one God that doeth wonderful things alone, and even in this very leaper-over. For even his leaping over and arriving at these things was a miracle of God: when he was babbling within with his own spirit, in order that he might leap over even that same spirit of his, and might delight in the works of God, he then did wonderful things himself. But God hath done what? *Thou hast made known unto the people Thy virtue.* Thence this congregation of Asaph leaping over; because He hath made known in the peoples His virtue. What virtue of His hath He made known in the peoples? *But we preach Christ crucified, to the Jews indeed a scandal, but to the Gentiles folly: but to* 1 Cor. 1, 23.

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them that are called, Jews and Greeks, Christ the virtue of God and the wisdom of God. If then the virtue of God is Christ, He hath made known Christ in the peoples. Do we not yet perceive so much as this; and are we so unwise, are we lying so much below, do we so leap over nothing, as that we see not this? *Thou hast made known in the peoples Thy virtue.*

17. Ver. 15. *Thou hast redeemed in Thine arm Thy people.*

Isa. 53,
1.

With Thine arm, that is, with Thy virtue. And to whom hath the arm of the Lord been revealed? Thou hast redeemed in Thine arm Thy people, the sons of Israel and of Joseph. How as if two peoples, *the sons of Israel and of Joseph?* Are not the sons of Joseph among the sons of Israel? They are evidently. We know it, we read it, the Scripture declareth it, the truth sheweth it, for Israel is the same as Jacob: he had twelve sons, among whom Joseph was one, and out of the twelve sons of Israel all that were born do belong to the people Israel. How then saith he, *sons of Israel and of Joseph?* He hath admonished us of some distinction to be made. Let us search out our spirit, perchance God hath placed there something—God Whom we ought even by night to seek with our hands, in order that we may not be deceived—perchance we shall discover even ourselves in this distinction of *sons of Israel and of Joseph.* By Joseph He hath willed another people to be understood, hath willed that the people of the Gentiles be understood. Why the

Gen. 37,
28.

people of the Gentiles by Joseph? Because Joseph was sold into Egypt by his brethren. That Joseph whom the brethren envied, and sold him into Egypt, when sold into Egypt, toiled, was humbled; when made known and exalted, flourished, reigned. And by all these things he hath signified what? What but Christ sold by His brethren, banished from His own land, as it were into the Egypt of the Gentiles? There at first humbled, when the Martyrs were suffering persecutions: now exalted, as we see; inasmuch as there hath

Ps. 72,
11.

been fulfilled in Him, *There shall adore Him all kinds of the earth, all nations shall serve Him.* Therefore Joseph is the people of the Gentiles, but Israel the people of the Hebrew nation. God hath redeemed His people, *the sons of Israel*

Eph. 2,
20.

and of Joseph. By means of what? By means of the corner stone, wherein the two walls have been joined together.

18. And he continueth how? (Ver. 16.) *The waters have seen Thee, O God.* What are the waters? The peoples. What are these waters hath been asked in the Apocalypse, the answer was, the peoples. There we find most clearly waters put by a figure for peoples. But above he had said, *Thou hast made known in the peoples Thy virtue.* With reason therefore, *the waters have seen Thee, O God: the waters have seen Thee, and they have feared.* They have been changed because they have feared, *The waters have seen Thee, O God, and they have feared: and the abysses have been troubled.* What are the abysses? The depths of waters. What man among the peoples is not troubled, when the conscience is smitten? Thou seekest the depth of the sea, what is deeper than human conscience? That is the depth which was troubled, when God redeemed with His arm His people. In what manner were the abysses troubled? When all men poured forth their consciences in confession. *And the abysses were troubled.*

19. Ver. 17. *There is a multitude of the sound of waters.* In praises of God, in confessions of sins, in hymns and in songs, in prayers, *there is a multitude of the sound of waters.* *The clouds have uttered a voice.* Thence that sound of waters, thence the troubling of the abysses, because *the clouds have uttered a voice.* What clouds? The preachers of the word of truth. What clouds? Those concerning which God doth menace a certain vineyard, which instead of grape had brought forth thorns, and He saith, *I will command My clouds, that they rain no rain upon it.* In a word, the Apostles forsaking the Jews, went to the Gentiles: among all nations, *the clouds have uttered a voice:* in preaching Christ, *the clouds have uttered a voice.*

20. *For Thine arrows have gone through.* Those same voices of the clouds He hath again called arrows. For the words of the Evangelists were arrows. For these things are allegories. For properly neither an arrow is rain, nor rain is an arrow: but yet the word of God is both an arrow because it doth smite; and rain because it doth water. Let no one therefore any longer wonder at the troubling of the abysses, when *Thine arrows have gone through.* What is, *have gone through?* They have not stopped in the ears, but they have

PSALM
LXXVII.

pierced the heart. (Ver. 18.) *The voice of Thy thunder is in the wheel.* What is this? How are we to understand it? May the Lord give aid. *The voice of Thy thunder is in the wheel.* When boys we were wont to imagine, whenever we heard thunderings from Heaven, that carriages were going forth as it were from the stables. For thunder doth make a sort of rolling like carriages. Must we return to these boyish thoughts, in order to understand, *the voice of Thy thunder is in the wheel*, as though God hath certain carriages in the clouds, and the passing along of the carriages doth raise that sound? Far be it. This is boyish, vain, trifling. What is then, *The voice of Thy thunder is in the wheel*? Thy voice rolleth. Not even this do I understand. What shall we do? Let us question Idithun himself, to see whether perchance he may himself explain what he hath said: *The voice*, he saith, *of Thy thunder is in the wheel.* I do not understand. I will hear what thou sayest: *Thy lightnings have appeared to the round world.* Say then, I had no understanding. The round world is a wheel. For the circuit of the round world is with reason called also an 'orb:' whence also a small wheel is called an 'orbiculus.' *The voice of Thy thunder is in the wheel: Thy lightnings have appeared to the round world.* Those clouds in a wheel have gone about the round world, have gone about with thundering and with lightning, they have shaken the abyss, with commandments they have thundered, with miracles they have lightened. *Unto every land hath gone forth the sound of them, and unto the ends of the globe the words of them. The land hath been moved and made to tremble:* that is, all men that dwell in the land. But by a figure the land itself is sea. Why? Because all nations are called by the name of sea, inasmuch as human life is bitter, and exposed to storms and tempests. Moreover if thou observe this, how men devour one another like fishes, how the stronger doth swallow up the weaker—it is then a sea, unto it the Evangelists went.

Ps. 19, 4.

21. (Ver. 19.) *Thy way is in the sea.* But now Thy way was in the Holy One, now *Thy way is in the sea:* because the Holy One Himself is in the sea, and with reason even did walk upon the waters of the sea. *Thy way is in the sea*, that is, Thy Christ is preached among the Gentiles. For in another

Mat. 14,
25.

Psalm it is thus said: *God have mercy upon us, and bless us, enlighten His countenance upon us*¹, *in order that we may know Thy way on the earth.* Where on the earth? *In all nations Thy saving health:* this is, *Thy way is in the sea,* ^{VER. 20.} *and Thy paths in many waters,* that is, in many peoples. ^{Ps.67,1.} *And Thy footsteps will not be known.* He hath touched ^{Oxf.} *and* ^{Mss.} *have mercy upon us*² certain, and wonder were it if it be not those same Jews. Behold now the mercy of Christ hath been so published to the Gentiles, that *Thy way is in the sea, and Thy paths in many waters, and Thy footsteps will not be known.* How so, by whom will they not be known, save by those who still say, Christ hath not yet come? Why do they say, Christ hath not yet come? Because they do not yet recognise Him walking on the sea.

22. (Ver. 20.) *Thou hast led home Thy people like sheep in the hand of Moses and of Aaron.* Why He hath added this is somewhat difficult to discover. Aid ye therefore us with your attention: for after the above two verses there will be an end both of the Psalm and of the Sermon: lest perchance while ye think that a good part remaineth, for fear of the labour ye pay less attention to the present. When he had said, *Thy way is in the sea,* which we understand of the Gentiles; *and Thy paths are in many waters,* which we understand of many peoples: he added, *and Thy footsteps will not be known.* And we were enquiring by whom they were not known, and he added immediately, *Thou hast led home Thy people like sheep by the hand of Moses and Aaron:* that is, by that people of Thine which was led home by the hand of Moses and Aaron, Thy footsteps will not be known. Why then hath there been written, save for the sake of rebuking and reproaching, *Thy way is in the sea?* Why is *Thy way in the sea,* except because it was thrust out from Thy land? They banished Christ, sick as they were, they would not have Him for their Saviour; but He began to be among the Gentiles, and among all nations, among many peoples. Nevertheless, a remnant of that people hath been saved. The ungrateful multitude hath remained without, even the halting breadth of Jacob's thigh. For the breadth of the thigh is understood of ^{Gen.32,} the multitude of lineage, and among the greater part of the ^{32.} Israelites a certain multitude became vain and foolish, so as

PSALM LXXVII. not to know the steps of Christ on the waters. *Thou hast led home Thy people like sheep*, and they have not known Thee. Though Thou hast done such great benefits unto them, hast divided sea, hast made them pass over dry land between waters, hast drowned in the waves pursuing enemies, in the desert hast rained manna for their hunger, leading them home *by the hand of Moses and Aaron*: still they thrust Thee from them, so that in the sea was 'Thy Way, and Thy steps they knew not.

PSALM LXXVIII.

LAT.
LXXVII.

1. THIS Psalm doth contain the things which are said to have been done among the old people: but the new and latter people is being admonished, to beware that it be not ungrateful regarding the blessings of God, and provoke His anger against it, whereas it ought to receive His grace obediently and trustfully, *lest they become*, he saith, *like their fathers, a crooked and embittering generation, a generation which hath not guided its heart, and the spirit of it hath not been trusted with God*. This then is the aim of this Psalm, this the use, this the most abundant fruit. But while all things seem to be perspicuously and clearly spoken and narrated, the Title thereof doth first move and engage our attention. For it is not without reason inscribed, *Understanding of Asaph*: but it is perchance because these words require a reader who doth perceive not the voice which the surface uttereth, but some inward sense. Secondly, when about to narrate and mention all these things, which seem to need a hearer more than an expounder: *I will open*, he saith, *in parables my mouth, I will declare propositions from the beginning*. Who would not herein be awakened out of sleep? Who would dare to hurry over the parables and propositions, reading them as if self-evident, while by their very names they signify that they ought to be sought out with deeper view? For a parable hath on the surface thereof the similitude of some thing: and though it be a Greek word, it is now used as a Latin word. And it is observable, that in parables, those which are called the similitudes of things are compared with

Dictat-
ed A. D.
415. see
Ep. 169,
to Evo-
dus.
Ben.

v. 9.

v. 2.

things with which we have to do. But propositions which in Greek are called *προβλήματα*, are questions having something therein which is to be solved by disputation. What man then would read parables and propositions cursorily? What man would not attend while hearing these words with watchful mind, in order that by understanding he may come by the fruit thereof?

VER.
1.

2. Ver. 1. *Hearken ye*, He saith, *My people*, to *My law*, Whom may we suppose to be here speaking, but God? For it was Himself that gave a law to His people, whom when delivered out of Egypt He gathered together, the which gathering together is properly named a Synagogue, which the word *Asaph* is interpreted to signify. Hath it then been said, *Understanding of Asaph*, in the sense that *Asaph* himself hath understood; or must it be figuratively understood, in the sense that the same Synagogue, that is, the same people, hath understood, unto whom is said, *Hearken, My people, unto My law?* Why is it then that He is rebuking the same people by the mouth of the Prophet, saying, *But Israel hath not known Me, and My people hath not understood?* But, in fact, there were even in that people they that understood, having the faith which was afterwards revealed, not pertaining to the letter of the law, but the grace of the Spirit. For they cannot have been without the same faith, who were able to foresee and foretel the revelation thereof that should be in Christ, inasmuch as even those old Sacraments were significant of those that should be. Had the prophets alone this faith, and not the people too? Nay indeed, but even they that faithfully heard the Prophets, were aided by the same grace in order that they might understand what they heard. But without doubt the mystery¹ of the Kingdom of Heaven was veiled in the Old Testament, which in the fulness of time should be unveiled in the New. For, *I would not have you*, saith the Apostle, *to be ignorant, brethren, how that all our fathers were under the cloud, and all passed through the sea, and all were baptized by Moses in the cloud and in the sea, and all did eat the same spiritual meat, and all drank the same spiritual drink. For they did drink of the Spiritual Rock following them, but the Rock was Christ.* In a mystery therefore theirs was the same

Is. 1, 3.

¹ sacramentum

¹ Cor. 10, 1.

PSALM meat and drink as ours, but in signification the same, not in
 LXXVIII. form¹; because the same Christ was Himself figured to them
 1 specie in a Rock, manifested to us in the Flesh. *But*, he saith,
 1 Cor. 10, 5. *not in all of them God was well pleased.* All indeed ate the
 same spiritual meat and drank the same spiritual drink, that
 is to say, signifying something spiritual: but not in all of them
 was God well pleased. When, he saith, *not in all*: there
 were evidently there some in whom God was well pleased;
 and although all the Sacraments were common, grace, which
 is the virtue of the Sacraments, was not common to all. Just
 as in our times, now that the faith hath been revealed, which
 then was veiled, to all men that have been baptized in the
 Mat. 28, name of the Father and of the Son and of the Holy Ghost,
 19. the Laver of regeneration is common, but the very grace
 whereof these same are the Sacraments, whereby the members
 of the Body of Christ are to reign^a together with their Head,
 is not common to all. For even heretics have the same
 Baptism, and false brethren too, in the communion of the
 Catholic name. Therefore here too hath been rightly said,
but not in all of them was God well pleased.

3. Nevertheless, neither then nor now without profit is the
 voice of him, saying, *Hearken ye, My people, to My law.*
 Which expression is remarkable in all the Scriptures, how
 he saith not, *hearken thou*, but, *hearken ye*. For of many
 men a people doth consist: to which many that which
 followeth is spoken in the plural number. *Incline ye your
 ear unto the words of My mouth.* *Hearken ye*, is the same
 as, *Incline your ear*: and what He saith there, *My law*,
 this He saith here in, *the words of My mouth*. For that man
 doth godly hearken to the law of God, and the words of
 His mouth, whose ear humility doth incline: not he whose
 neck pride doth lift up. For whatever is poured in is
 received on the concave surface of humility, is shaken off
 from the convexity of swelling. Whence in another place,
 Prov. 5, *Incline*, he saith, *thine ear, and receive the words of under-
 1. standing.* We have been therefore sufficiently admonished
 to receive even this Psalm of this understanding of Asaph,
 (for the word on the Title is put in the genitive case—‘*hujus*

^a So Oxf. Mss., Ben. ‘are regenerated,’ which makes scarcely an intelligible sense.

intellectûs,' not 'hic intellectus,') to receive, I say, with VER. 1. inclined ear, that is, with humble piety. And it hath not been spoken of as being of Asaph himself, but to Asaph himself. Which thing is evident by the Greek article, and is found in certain Latin copies. These words therefore are of understanding, that is, of intelligence, which hath been given to Asaph himself: which we had better understand not as to one man, but as to the congregation of the people of God; whence we ought by no means to alienate ourselves. For although properly we say 'Synagogue' of Jews, but 'Church' of Christians, because a 'congregation'^b is wont to be understood as rather of beasts, but a 'convocation' as rather of men: yet that too we find called a Church, and it perhaps is more suitable for us¹ to say, *Save us, O Lord, our God, and congregate us from the nations, in order that we may confess to Thy Holy Name.* Neither ought we to disdain to be, nay we ought to render ineffable thanks, for that we are, the sheep of His hands, which He foresaw when He was saying, *I have other sheep which are not of this fold, them too I must lead in, that there may be one flock and one Shepherd:* that is to say, by joining the faithful people of the Gentiles with the faithful people of the Israelites, concerning whom He had before said, *I have not been sent but to the sheep which have strayed of the house of Israel.* For also there shall be congregated before Him all nations, and He shall sever them as a shepherd the sheep from the goats. Thus then let us hear that which hath been spoken. *Hearken ye, My people, to My law, incline ye your ear unto the words of My mouth:* not as if addressed to Jews, but rather as if addressed to ourselves, or at least as if these words were said as well to ourselves (as to them^c.) For when the Apostle had said, *But not in all them was God well pleased,* thereby shewing that there there were those too in whom God was well pleased: he hath forthwith added, *For they were overthrown in the desert:* secondly he hath continued, *but these things have been made our figures, in order that we be not covetous of evil things, as they too*

^b He takes 'con-gregatio' as the Latin for synagogue, and expressing merely bringing together, and 'convo-

catio' as Latin for ecclesia, which expresses calling.

^c Oxf. Mss. add 'quam Judæis.'

PsALM *coveted. Nor serving idols, as some of them did, as it is*
 LXXVIII. *written, The people sat down to eat and drink, and rose up*
to play. Neither let us commit fornication, as some of them
committed fornication, and they fell in one day twenty and
three thousand. Neither let us tempt Christ as some of
them tempted, and perished by serpents. Neither murmur
ye, as some of them murmured, and perished by the destroyer.
Now all these things did beful them in a figure: but they
have been written for our reproof, upon whom the end of
ages hath come. To us therefore more particularly these
 v. 6. *things there hath been said, That another generation may*
know, sons who shall be born and shall arise. Moreover, if
that death by serpents, and that destruction by the destroyer,
and the slaying by the sword, were figures, as the Apostle
evidently doth declare, inasmuch as it is manifest that all
those things did happen: for he saith not, in a figure they
were spoken, or, in a figure they were written, but, in a
figure, he saith, they happened to them: with how much
greater diligence of godliness must those punishments be
shunned whereof those were the figures? For beyond a
doubt as in good things there is much more of good in
that which is signified by the figure, than in the figure
itself: so also in evil things very far worse are the things
which are signified by the figures, while so great are the evil
things which as figures do signify. For as the land of
promise, whereunto that people was being led, is nothing in
comparison with the Kingdom of Heaven, whereunto the
Christian people is being led: so also those punishments
which were figures, though they were so severe, are nothing
in comparison with the punishments which they signify.
But those which the Apostle hath called figures, the same
this Psalm, as far as we are able to judge, calleth parables
and propositions: not having their end in the fact of their
having happened, but in those things whereunto they are
referred by a reasonable comparison. Let us therefore hearken
unto the law of God—us His people—and let us incline our
ear unto the words of His mouth.

4. Ver. 2. *I will open, he saith, in parables My mouth,*
I will declare propositions from the beginning. From what

beginning he meaneth, is very evident in the words following. For it is not from the beginning, what time the Heaven and earth were made, nor what time mankind was created in the first man: but what time the congregation that was led out of Egypt; in order that the sense may belong to Asaph, which is interpreted a congregation. But O that He that hath said, *I will open in parables My mouth*, would also vouchsafe to open our understanding unto them! For if, as He hath opened His mouth in parables, He would in like sort open the parables themselves: and as He declareth 'propositions,' He would declare in like sort the expositions thereof, we should not be here toiling: but now so hidden and closed are all things, that even if we are able by His aid to arrive at any thing, whereon we may feed to our health, still we must eat the bread in the sweat of our face; and pay the penalty of the ancient sentence not with the labour of the body only, but also with that of the heart. Let him speak then, and let us hear the parables and propositions.

VER.
3.

Gen. 3,
19.

5. Ver. 3. *How great things we have heard, and have known them, and our fathers have told them to us.* The Lord was speaking higher up. For of what other person could these words be thought to be, *Hearken ye, O My people, to My law?* Why is it then that now on a sudden a man is speaking, for here we have the words of a man, *What things we have heard, and known them, and our fathers have told them to us.* Without doubt God, now about to speak by a man's ministry, as the Apostle saith, *Will ye to receive proof of Him that is speaking in me, Christ?* His own person at first willed the words to be uttered, lest a man speaking His words should be despised as a man. For it is thus with the sayings of God which make their way to us through our bodily sense. The Creator moveth the subject creature by an invisible working; not so that the substance is changed into any thing corporal and temporal, when by means of corporal and temporal signs, whether belonging to the eyes or to the ears, as far as men are able to receive it, He would make His will to be known. For if an angel is able to use air, mist, cloud, fire, and any other natural substance or corporal species; and man to use face, tongue, hand, pen, letters, or any other significant, for the

2 Cor.
13, 3.

PSALM purpose of intimating the secret things of his own mind: in
LXXVIII. a word, if, though he is a man, he sendeth human messengers,

Luke 7, and he saith to one, *Go, and he goeth; and to another, Come,*

8. *and he cometh; and to his servant, Do this, and he doeth it;* with how much greater and more effectual power doth God, to Whom as Lord all things together are subject, use both the same angel and man, in order that He may declare whatsoever pleaseth Him? Although then now a man is saying, *How great things we have heard and have known them, and our fathers have told them to us?* yet let us hear them as though they were God's words, not as though they were human fables. For to this end there hath been pre-
v. 1. mised, *Hearken ye, My people, unto My law, incline ye*
v. 2. *your ear unto the words of My mouth. I will open in parables My mouth, I will declare propositions from the beginning.* Then, *how great things we have heard, he saith, and have known them, and our fathers have told them to us.*

Ps. 45, *We have heard and have known,* is the same as, *hear thou,*
10. *daughter, and see.* For those things were heard in the Old Testament which are known in the New: heard when they were being prophesied, known when they were being fulfilled. Where a promise is performed, hearing is not deceived. *And our fathers, Moses and the Prophets, have told unto us.*

6. Ver. 4. *They have not been hidden from their sons in another generation.* This is our generation wherein there hath been given to us regeneration. *Telling forth the praises of the Lord and His powers, and His wonderful works which He hath done.* The order of the words is, *and our fathers have told unto us, telling forth the praises of the Lord.* The Lord is praised, in order that He may be loved. For what object can be loved more to our health?

v. 2. 7. Ver. 5. *And He hath raised up a testimony in Jacob, and hath set a law in Jacob.* This is the beginning whereof hath been spoken above, *I will declare propositions from the beginning.* So then the beginning is the Old Testament,

Ps. 111, the end is the New. For fear doth prevail in the law. *But*
10. *the end of the law is Christ for righteousness to every one*
Rom. 10, 4. *believing: at Whose bestowing love is shed abroad in our*
Rom. 5, 5. *hearts through the Holy Spirit, Which hath been given to*

us: and love made perfect doth cast out fear, inasmuch as now without the Law the righteousness of God hath been made manifest. But inasmuch as He hath a testimony by the Law and the Prophets, therefore, *He hath raised up a testimony in Jacob, and hath set a law in Israel.* For even that Tabernacle which was set up with a work so remarkable and full of such wondrous meanings, is named the Tabernacle of Testimony, wherein was the veil over the Ark of the Law, like the veil over the face of the Minister of the Law; because in that dispensation there were ‘parables and propositions.’ For those things which were being preached and were coming to pass were hidden in veiled meanings, and were not seen in unveiled manifestations. But *when thou shalt have passed over unto Christ*, saith the Apostle, *the veil shall be taken away.* For *all the promises of God in Him are yea, Amen.* Whosoever therefore doth cleave to Christ, hath the whole of the good which even in the letters of the Law he perceiveth not: but whosoever is an alien from Christ, doth neither perceive, nor hath. *He hath raised up, then, a testimony in Jacob, and hath set a law in Israel.* After his usual custom he is making a repetition. For *He hath raised up a testimony*, is the same as, *He hath set a law*, and *in Jacob*, is the same as *in Israel*. For as these are two names of one man, so law and testimony are two names of one thing. Is there any difference, saith some one, between *hath raised up* and *hath set*? Yea indeed, the same difference as there is even between *Jacob* and *Israel*: not because they were two persons, but these same two names were bestowed upon one man for different reasons; *Jacob* because of supplanting, for that he grasped the foot of his brother at his birth: but *Israel* because of the vision of God. So *raised up* is one thing, *set* is another. For, *He hath raised up a testimony*, as far as I can judge, hath been said because by it something hath been raised up; *For without the Law*, saith the Apostle, *sin was dead: but I lived some-time without the Law: but at the coming in of the commandment sin revived.* Behold that which hath been raised up by the testimony, which is the Law, so that what was lying hidden might appear, as he saith a little afterwards: *But sin, that it might appear sin, through a good thing hath wrought*

VER.
5.
1 John 4,
18.
Rom. 3,
21.

Exod.
40, 2; 3,
2 Cor. 3,
13.

2 Cor. 3,
16.

2 Cor. 1,
20.

Gen. 25,
26.
Gen. 32,
28.

Rom. 7,
8; 9.

Rom. 7,
13.

PSALM *in me death.* But *He hath set a law*, hath been said, as though
 LXXVIII. it were a yoke upon sinners, whence hath been said, *For*
 1 Tim. 1, 9. *upon a just man law hath not been imposed.* It is a testi-
 mony then, so far forth as it doth prove any thing; but a law
 so far forth as it doth command; though it is one and the
 same thing. Wherefore just as Christ is a stone, but to
 believers for the Head of the corner, while to unbelievers a
 stone of offence and a rock of scandal; so the testimony of
 Ps. 118, 22. the Law to them that use not the Law lawfully, is a testimony
 1 Pet. 2, 8. whereby sinners are to be convicted as deserving of punish-
 1 Tim. 1, 8. ment; but to them that use the same lawfully, is a testimony
 whereby sinners are shewn unto Whom they ought to flee
 Rom. 3, 21. in order to be delivered. For in His grace is *the righteous-*
ness of God, having a testimony from the Law and the
Prophets, whereby the ungodly man is justified: of which
 certain men *being ignorant, and willing to establish their own*
 Rom. 10, 3. *righteousness, have not been made subject to the righteousness*
of God.

8. Ver. 5. *How great things*, he saith, *He hath commanded*
our fathers, to make the same known to their sons? (Ver.
 6.) *That another generation may know, sons who shall be*
born and shall rise up, and they may tell to their sons.
 (Ver. 7.) *That they may put their hope in God, and may not*
forget the works of God, and may seek out His command-
ments. (Ver. 8.) *That they may not become, like their*
fathers, a crooked and embittering generation: a generation
that hath not guided their heart, and the spirit thereof hath
not been trusted with God. These words do point out two
 peoples as it were, the one belonging to the Old Testament,
 the other to the New: for in that he saith, *How great things*
He hath commanded our fathers, to make the same known
to their children, he hath implied that they received the com-
 mandments, *to make them known to their sons*, but that they
 did not know or do them: but they received them themselves,
 to the end *that another generation might know*, what the
 former knew not. *Sons who shall be born and shall arise.*
 For they that have been born have not arisen: because they
 had not their heart above, but rather on the earth. For the
 arising is with Christ: whence hath been said, *If ye have*
 Coloss. 3, 1. *arisen with Christ, savour ye the things which are above.*

And they may tell them, he saith, to their sons, in order that they may put their hope in God. For thus it is not that being righteous they desire to set up their own righteousness, but they reveal to God their way, and they hope in Him, in order that He may Himself bring it to pass. *And may not forget the works of God:* that is to say, in magnifying and vaunting their own works, as though they did them themselves; while “*God it is that worketh,*” in them that work good things, “*both to will and to work according to good will.*”

VER.
8.Rom.
10, 3.
Ps.37,5.

Phil. 2,

13.

And may search out His commandments. When they have already learned them, how should they search them out? For, *How great things, he saith, He hath commanded to our fathers, to make the same known to their sons, that another generation may know? May know what? The commandments which He hath commanded.* How then should they still search out, whereas they have already learned them, save that by putting their hope in God, they do then search out His commandments, in order that by them, with His aid, they may be fulfilled? *That they may not become, like their fathers, a generation crooked and embittering, a generation which hath not guided its heart.* And he saith why, by immediately subjoining, *and its spirit hath not been trusted with God,* that is, because it had no faith, which doth obtain what the Law doth enjoin. For when the spirit of man doth work together with the Spirit of God working, then there is fulfilled that which God hath commanded: and this doth not come to pass, except by believing in Him that doth justify an ungodly man. Which faith the generation crooked and embittering had not: and therefore concerning the same hath been said, *The spirit thereof hath not been trusted with God.* For this hath been said much more exactly to point out the grace of God, which doth work not only remission of sins, but also doth make the spirit of man to work together therewith in the work of good deeds, as though he were saying, his spirit hath not believed in God. For to have the spirit trusted with God, is, not to believe that his spirit is able to do righteousness without God, but with God. For this is to believe in God: which is surely more than to believe God. For oftentimes we must believe

Rom. 4,
5.

PSALM even a man, though in him we must not believe. To believe
LXXVIII. in God therefore is this, in believing to cleave unto God

John 15, Who worketh good works, in order to work with Him well. For
5. *without Me, He saith, ye can do nothing.* But what more
on this head could the Apostle have said than what he saith,

1 Cor. *But he that cleaveth to the Lord is one spirit?* Otherwise
6, 17.
1^{reus.} that law is a testimony whereby the party¹ is condemned,
not one whereby he is acquitted. For it is the letter men-
nacing, to convict transgressors; not the Spirit giving aid, to
deliver and justify sinners. Therefore, that generation, the
example whereof is to be shunned, was for this reason
crooked and embittering, because *the spirit thereof was not
trusted with God:* for although in some sort it believed God,
yet it did not believe in God: by faith it did not cleave unto
God, to the end that, being made whole by God, it might
work well together with God working therein.

9. Lastly, (ver. 9.) *The sons of Ephrem bending and
shooting bows, have been turned back in the day of war.*

Rom. 9, Following after the law of righteousness, unto the law of
31. righteousness they have not attained. Why? Because they
were not of faith. For they were that generation whereof
the spirit hath not been trusted with God: but they were,
so to speak, of works: because they did not, as they bended
and shot their bows, (which are outward actions, as of the

Rom. 1, works of the law,) so guide their heart also, wherein the just
17.
Gal. 5, 6. man doth live by faith, which worketh by love; whereby
Phil. 2, men cleave to God, Who worketh in man both to will and
13. work according to good will. For what else is bending the
bow and shooting, and turning back in the day of war, but
heeding and purposing in the day of hearing, and deserting
in the day of temptation; flourishing arms, so to speak,
beforehand, and at the hour of the action refusing to fight?
But whereas he saith, *bending and shooting bows,* when it
would seem that he ought to have said, bending bows and
shooting arrows, for the bow is not shot, but by the bow
something is shot: it is either the same form of speech as
that whereof we have treated above, where there was said,

v. 5. *He hath raised up a testimony,* because He hath raised up
something by a testimony, so here too, *shooting bows,* because
they have shot something with bows: or else the order of

words is obscure, by the omission of a word, which though not expressed must be understood, so that the order is, *sons of Ephrem bending bows and shooting*, and there is understood arrows, and the more full expression is, bending bows and shooting arrows: for though he had said, bending and shooting arrows, we ought not certainly to understand thereby arrows bending: but having heard the expression bending, to understand rather a bow, though it might not have been said. Some Greek copies to be sure are said to have *bending and shooting with bows*, so that without doubt we ought to understand arrows. But whereas by the sons of Ephrem he hath willed that there be understood the whole of that embittering generation, it is an expression signifying the whole by a part. And perhaps this part was chosen whereby to signify the whole, because from these men especially some good thing was to have been expected; because they were born of him whom being his own grandson, although set at the left hand by his father as being the younger, Jacob nevertheless blessed with his right hand, and preferred him before his elder brother with a benediction of hidden meaning; so that while this tribe is so much censured in this place, and that there hath not appeared therein what that blessing promised is clearly shewn, we may well perceive that even then by the words of the Patriarch Jacob something far different was being figured than the wisdom of the flesh doth expect. For there was being figured how they were to be last that were first, and first were to be they that were last, through the Saviour's coming, concerning Whom hath been said, *He that is coming after me was made before me*. In like manner righteous Abel was preferred before the elder brother; so to Ismael Isaac; so to Esau, though born before him, his twin brother Jacob; so also Phares himself preceded even in birth his twin brother, who had first thrust a hand out of the womb, and had begun to be born: so David was preferred before his elder brother: and as the reason why all these parables and others like them preceded, not only of words but also of deeds, in like manner to the people of the Jews was preferred the Christian people, for redeeming the which as Abel by Cain, so by the Jews was slain Christ. This thing was prefigured even when Jacob stretching out his hands

VER.
9.

Gen. 48,
14.

Mat. 20,
16.

John 1,
27.
Gen. 4,
4; 21,
12; 38,
29.

1 Sam.
16, 12.

Gen. 4,
8.

PSALM cross-wise, with his right hand touched Ephrem standing on
 LXXVIII. the left; and set him before Manasse standing on the right,
 Gen. 48, whom he himself touched with the left hand. For after the
 14. flesh, *the sons of Ephrem bending and shooting bows have
 been turned back in the day of war.*

10. But what that is which he saith, *they have been turned
 back in the day of war*, the following words do teach, wherein
 he hath most clearly explained this: (ver. 10.) *they have not
 kept*, he saith, *the testament of God, and in His law they
 would not walk.* Behold what is, *they have been turned back
 in the day of war*: they have not kept the testament of God.

When they were bending and shooting bows, they did also
 utter the words of most forward promise, saying, "*Whatsoever
 things the Lord our God hath spoken we will do, and we will
 hear.*" *They have been turned back in the day of war*:

because the promise of obedience not hearing but temptation
 doth prove. But he whose spirit hath been trusted with
 God, keepeth hold on God, Who is faithful, and *doth not
 suffer him to be tempted above that which he is able; but
 will make with the temptation a way of escape also*, that he
 may be able to endure, and may not be turned back in the

day of war. But he that glorieth in himself, not in God,
 howsoever he may vaunt the promise of his virtue, as if
 bending and shooting bows, is turned back in the day of war.

For because his spirit hath not been trusted with God, with him
 also the Spirit of God is not: and, as it is written, because
 he hath not believed, therefore he shall not be protected.

But inasmuch as when he had said, *they have not kept the
 testament of God*; he hath added and saith, *and in His law
 they would not walk*, it is a repetition of the former sentence,
 with a sort of exposition of it. For he hath called that *His
 law*, which he had called above *the testament of God*: so
 that what hath been said in *they have not kept*, may be per-
 ceived to be repeated in *they would not walk*. But seeing
 that it might have been expressed more briefly by, 'and in
 His law they have not walked,' it seemeth to me that he hath
 willed us to seek for some reason why he hath chosen to say,
they would not walk, rather than, *they have not walked*. For
 the law of works might have been deemed sufficient for
 justification, when the precepts which are enjoined, are done

10, 13.

1 Cor. 1, 31.

Ecclus. 2, 13.

externally by men who would rather not have precepts enjoined, the which they perform not from their hearts, and yet do perform them: and thereby they seem in a manner to walk in the law of God, but are unwilling to walk: for they do them not from the heart. But from the heart a thing can no wise be done which is done for fear of punishment, not for love of righteousness. For as far as regardeth acts which are done externally, both they that fear punishment and they that love righteousness do not steal; and therefore they are alike in hand, unlike in heart; alike in operation, unlike in will. Therefore these men have been thus branded: *a generation*, v. 8. he saith, *which hath not directed their heart*. It hath not been said, works, but heart. For when the heart is directed, the works are right; but when the heart is not directed, the works are not right, even though they seem to be right. And how the crooked generation hath not directed the heart, hath sufficiently been shewn, when he saith, *and the spirit thereof hath not been trusted with God*. v. 8. For God is right: and therefore by cleaving to the right, as to an immutable rule, the heart of a man can be made right, which in itself was crooked. But in order that the heart may be with Him and thereby may be able to become right, we draw near to Him not with foot but with faith. Therefore also there is said in the Epistle to the Hebrews concerning that same generation crooked and embittering: *The hearing* Heb. 4, *of the word profited not them that were not tempered with* 2. *the faith of them that hearkened*. The will therefore which is in a right heart, is prepared by the Lord, faith preceding, whereby it draweth near to God, Who is right, in order that the heart may be made right. The which faith, the mercy of God preventing and inviting, is raised up through obedience; and doth begin to apply the heart to God, in order that it may be directed, and the more and more it is directed, so much the more it seeth what it saw not, and can do what it could not do. This thing Simon had not done, to whom Peter the Apostle said, *there is neither part nor lot to thee* Acts 8, *in this faith: for thy heart is not right with God*. For 21. there he is shewing how it cannot be right without God, so that men may begin, not like slaves fearing to walk under the law, but in the law like willing sons, wherein

PSALM they willed not to walk, and under it remained guilty. For
 LXXVIII. this will not fear but love doth embrace, which is shed abroad
 Rom. 5, in the hearts of the faithful through the Holy Spirit. Unto
 5. Eph. 2, whom is said, *By grace we have been saved through faith :*
 8. 10. *and this not of yourselves, but it is the gift of God ; not by*
works, lest perchance a man should be exalted. For of Him
we are the workmanship, created in Christ Jesus, in good
works, which God hath prepared, in order that we may walk
therein. Not like those men, who *willed not to walk in His*
 Ps.37,5. *law*, either by believing in Him, or by discovering their way
 to Him, and by hoping in Him, in order that He might
 Himself do it.

11. Ver. 11. *And they forgot His benefits, and the wonder-
 ful works of Him which He shewed to them ; before their
 fathers the wonderful things which He did.* What this is,
 is not a question to be negligently passed over. Concerning
 those very fathers he was speaking a little before, that they
 had been a generation crooked and embittering. *Lest they*
should become, he saith, like their fathers : a generation
crooked and embittering ; a generation that hath not directed
their heart, and the like, which are yet said of that same gene-
ration, the imitation whereof he hath enjoined to be shunned
by another generation in this way, in order that they may
put their hope in God, and may not forget the works of God,
and may search out His commandments : concerning which
we have already discoursed as much as hath seemed sufficient.
 What meaneth he then, when he is speaking of that same
 crooked generation, how that *they forgot the benefits of God,*
and the wonderful things of Him which He shewed to them,
 by adding and saying, *before their fathers the wonderful*
things which He did ? What fathers, inasmuch as these are
 the very fathers, whom he would not have posterity to be
 like ? If we shall take them to be those out of whom the
 others had derived their being, for example, Abraham, Isaac,
 Jacob, by this time they had long since fallen asleep, when
 God shewed wonderful things in Egypt. For there followeth,
in the land of Egypt, in the plain of Thanis : where it is
 said that God shewed to them wonderful things before their
 fathers. Were they perchance present in spirit ? For of the
 Luke 20, same the Lord saith in the Gospel, *for all do live to Him.*

Or do we more suitably understand thereby the fathers Moses and Aaron, and the other elders who are related in the same Scripture also to have received the Spirit, of Which also Moses received, in order that they might aid him in ruling and bearing the same people? For why should they not have been called fathers? It is not in the same manner as God is the One Father, Who doth regenerate with His Spirit those whom He doth make sons for an everlasting inheritance; but it is for the sake of honour, because of their age and kindly carefulness: just as Paul the elder saith, *Not to find you I am writing these things, but as my dearly beloved sons I am admonishing you*: though he knew of a truth that it had been said by the Lord, *Call ye no man your father on earth, for One is your Father, even God*. And this was not said in order that this term of human honour should be erased from our usual way of speaking: but lest the grace of God whereby we are regenerated unto eternal life, should be ascribed either to the power or even sanctity of any man. Therefore when he said, *I have begotten you*; he first said, *in Christ, and through the Gospel*; lest that might be thought to be of him, which is of God.

VER.
11.
Numb.
11, 17.

1 Cor.

Mat. 23,

9.

v. 1.

12. Therefore that generation, crooked and embittering, have forgotten the benefits of God, and His wonderful works which He shewed to them before their fathers, (ver. 12.) the wonderful works which He did in the land of Egypt, in the plain of Thanis. And he beginneth to recount in his narrative the same wonderful works. Which if they are 'parables and propositions,' they must certainly be referred to some thing by comparison. Nor ought we to take off the eye of attention from that which the Psalm itself doth intend to shew; how that this is the fruit of all things which are therein spoken of, and why we have been admonished to hear these words most attentively, God saying, *Hearken ye, My people, unto My law, incline ye your ear unto the words of My mouth*; in order that we may put our hope in God, and may not forget the works of God, and may search out His commandments: lest we become, like those fathers, a generation crooked and embittering, a generation which guided not the heart, and the spirit thereof was not trusted with God. Unto this therefore all things must be referred; and therefore what-

PSALM LXXVIII. soever these things do signify in a figurative action, so they may come to pass spiritually in a man, either by the grace of God, if they are good things, or by the judgment of God, if they are evil things; just as the former good things were done unto the Israelites, or evil things both unto themselves and unto their enemies. The which if we forget not, but put our hope in God, and are not ungrateful for His grace; and fear Him, not with servile fear, wherewith corporal evil things alone are feared, but with chaste fear abiding for everlasting, which fear doth deem it great punishment to be deprived of the light of righteousness; we shall not be made, like those fathers, a generation crooked and embittering. Accordingly, the land of Egypt must be understood for a figure of this world. *The plain of Thanis* is the smooth surface of lowly commandment. For lowly commandment is the interpretation of Thanis. In this world therefore let us receive the commandment of humility, in order that in another world we may merit to receive the exaltation which He hath promised, Who for our sake here became lowly.

13. Ver. 13. For He that *did burst asunder the sea and made them go through, did confine the waters as it were in bottles*, in order that the water might stand up first as if it were shut in, is able by His grace to restrain the flowing and ebbing tides of carnal desires, when we renounce this world, so that all sins having been thoroughly washed away, as if they were enemies, the people of the faithful may be made to pass through by means of the Sacrament of Baptism. He that *led them home in the cloud of the day, and in the whole night in the illumination of fire*, is able also spiritually to direct

Ps. 119, goings if faith crieth to Him, *Direct Thou my goings after Thy*
 133. *word*. Of Whom in another place is said, *For Himself shall*
 Prov. 4, *make thy courses right, and shall prolong thy goings in peace*^d
 27. through Jesus Christ our Lord, Whose Sacrament in this
 LXX. world, as it were in the day, is manifest in the flesh, as if in a cloud; but in the Judgment, it will be manifest like as in a terror by night; for then there will be a great tribulation of the world like as it were fire, and it shall shine for the just and shall burn for the unjust. (Ver. 15.) *He that burst asunder the rock in the desert, and gave them water as in*

^d These words are part of an addition in the Septuagint text.

a great deep; (ver. 16.) and brought out water from the rock, ^{VER.} and brought down waters like rivers, is surely able upon 16—20. thirsty faith to pour the gift of the Holy Spirit, (the which gift the performance of that thing did spiritually signify,) to pour, I say, from the Spiritual Rock that followed, which is Christ: Who did stand and cry, *If any is athirst, let him* ^{John 7,} *come to Me:* and, *he that shall have drunk of the water* ^{37.} *which I shall give, rivers of living water shall flow out of his* ^{John 4,} *belly.* For this He spake, as is read in the Gospel, of the ^{14.} Spirit, Which they were to receive that believed in Him, unto ^{John 7,} Whom like the rod drew near the wood of the Passion, in order that there might flow forth grace for believers.

14. And yet, (ver. 17.) *they*, like a generation crooked and embittering, *added yet to sin against Him:* that is, not to believe. For this is the sin, whereof the Spirit doth convict the world, as the Lord saith, “*Of sin indeed because they* ^{John 16,} *have not believed on Me.”* And *they exasperated the Most* ^{9.} *High in drought,* which other copies have, *in a place without water,* which is a more exact translation from the Greek, and doth signify no other thing than drought. Was it in that drought of the desert, or rather in their own? For although they had drunk of the rock, they had not their bellies but their minds dry, freshening with no fruitfulness of righteousness. In that drought they ought the more faithfully to have been suppliant unto God, in order that He Who had given fulness unto their jaws, might give also equity to their manners. For unto Him the faithful soul doth cry, *Let mine eyes see equity.* ^{Ps. 17,}

15. Ver. 18. *And they tempted God in their hearts, in order that they might seek morsels for their souls.* It is one thing to ask in believing, another thing in tempting. Lastly there followeth, (ver. 19.) *And they slandered God, and said, Shall God be able to prepare a table in the desert?* (ver. 20.) *For He smote the rock, and the waters flowed, and torrents gushed forth: will He be able to give bread also, or to prepare a table for His people?* Not believing therefore, they sought morsels for their souls. Not so the Apostle James doth enjoin a morsel to be asked for the mind, but doth admonish that it be sought by believers, not by such as tempt and slander God. *But if any one of you,* he saith, ^{James 1,} *2.*

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doth lack wisdom, let him ask of God, Who doth give to all men abundantly, and doth not upbraid, and it shall be given to him : but let him ask in faith, nothing wavering. This faith had not that generation which 'had not directed their heart, and the spirit thereof had not been trusted with God.'

16. Ver. 21. *Wherefore the Lord heard, and He delayed, and fire was lighted in Jacob, and wrath went up into Israel.* He hath explained what he hath called fire. He hath called anger fire: although in strict propriety fire did also burn up many men. What is therefore this that he saith, *The Lord heard, and He delayed?* Did He delay to conduct them into the land of promise, whither they were being led: which might have been done in the space of a few days, but on account of sins they must needs be wasted in the desert, where also they were wasted during forty years? And if this be so, He did then delay the people, not those very persons who tempted and slandered God: for they all perished in the desert, and their children journeyed into the land of promise. Or did He delay punishment, in order that He might first satisfy unbelieving concupiscence, lest He might be supposed to be angry, because they were asking of Him what He was not able to do? *He heard then, and He delayed to avenge:* and after He had done what they supposed He was not able to do, then *anger went up upon Israel.*

17. Lastly, when both these things have been briefly touched, afterwards he is evidently following out the order of the narrative. (Ver. 22.) *Because they believed not in God, nor hoped in His saving health.* For when he had told why fire was lighted in Jacob, and anger went up upon Israel, that is to say, *because they believed not in God, nor hoped in His saving health:* immediately subjoining the evident blessings for which they were ungrateful, he saith, (ver. 23.) *and He commanded the clouds above, and opened the doors of Heaven.* (Ver. 24.) *And He rained upon them manna to eat, and gave them bread of Heaven.* (Ver. 25.) *Bread of angels man did eat: dainties He sent them in abundance.* (Ver. 26.) *He brought over the South Wind from Heaven, and in His virtue He led in the South West Wind.* (Ver. 27.) *And He rained upon them flesh like dust, and winged fowls like the sand of the sea.* (Ver. 28.) *And they fell in the midst of their camp, around*

their tabernacles. (Ver. 29.) And they ate and were filled exceedingly; and their desire He brought to them: they were not deprived of their desire. Behold why He had delayed. But what He had delayed let us hear. (Ver. 30.) *Yet the morsel was in their mouths, and the anger of God came down upon them.* Behold what He had delayed. For before *He delayed*: and afterwards, *fire was lighted in Jacob and anger went up upon Israel.* He had delayed therefore in order that He might first do what they had believed that He could not do, and then might bring upon them what they deserved to suffer. For if they placed their hope in God, not only would their desires of the flesh but also those of the spirit have been fulfilled. For He that *commanded the clouds above, and opened the doors of Heaven, and rained upon them manna to eat, and gave them the bread of Heaven,* so that *man did eat Angels' food,* He that *sent dainties upon them in abundance,* that He might fill the unbelieving, is not without power to give to believers Himself the true Bread from Heaven, which the manna did signify: which is indeed the food of Angels, whom being incorruptible the Word of God doth incorruptibly feed: the which in order that man might eat, He became flesh, and dwelled in us. For Himself ^{John 1,} the Bread by means of the Evangelical clouds is being ^{14.} rained over the whole world, and, the hearts of preachers, like heavenly doors, being opened, is being preached not to a murmuring and tempting synagogue, but to a Church believing and putting hope in Him. He that *brought over the South West Wind, and led in His might the South Wind, and rained upon them fleshes like dust, and winged fowls like the sand of the sea: and they fell in the midst of their camp, around their tabernacles: and they ate and were filled exceedingly, and their desire He brought to them, and they were deprived of their desire:* is able also to feed the feeble faith of such as tempt not, but believe, with the signs of words uttered by the flesh and speeding through the air, as though it were fowls: not however with such as come from the north, where cold and mist do prevail, that is to say, eloquence which is pleasing to this world, but by bringing over the South Wind from Heaven; (whither, except to the earth? In order that they who are feeble in faith, by hearing

things earthly may be nourished up to receive things heavenly. For if, He saith, *I have told you of things earthly, and ye believe not; how shall ye believe if I shall tell you of things heavenly?* For that one had been translated from Heaven in a manner, where in mind he had departed to God; in order that he might be forbearing to those men unto whom he was saying, *I could not speak unto you as unto spiritual, but as unto carnal.* For there he had heard ineffable words, which on earth it was not lawful for him to speak by means of words that sound, like winged fowls;) and by bringing in by His might the South West Wind, that is, by means of South Winds, the fervent and flowing spirits of preachers; and this by His virtue, lest the South Wind should ascribe unto itself that which it hath of God. But these winds of their own selves come unto men, and they bear unto them words divinely sent; in order that in their own places and round about their tabernacles they may gather together fowls of such sort, *and all the isles of the nations may adore the Lord, each man from his place.*

18. But as to unbelievers, being a crooked and embittering generation, as it were, while the morsel was yet in their mouths, (ver. 31.) *the anger of God went up upon them, and it slew among the most of them:* that is, the most of them, or as some copies have it, *the fat ones of them*, which however in the Greek copies which we had, we did not find. But if this be the truer reading, what else must be understood by *the fat ones of them*, than men mighty in pride, concerning whom is said, *Ps. 73, 7. their iniquity shall come forth as if out of fat? And the elect of Israel He fettered.* Even there there were elect, with whose faith the generation crooked and embittering was not mixed. But they were fettered, so that they might in no sort profit them for whom they desired that they might provide from a fatherly affection. For what is conferred by human mercy, on those with whom God is angry? Or rather hath He willed it to be understood, how that even the elect were fettered at the same time with them, in order that they who were diverse both in mind and in life, might endure sufferings with them for an example not only of righteousness, but also of patience? For we have learned that holy men were even led captive with sinners for

no other reason; since in the Greek copies we read not ^{VER.} ἐνεπὸδίσεν, which is *fettered*; but συνεπὸδίσεν, which is rather ^{32—37.} *fettered together with*.

19. But the generation crooked and embittering, (ver. 32.) *in all these things sinned yet more, and they believed not in His wonderful works.* (Ver. 33.) *And their days failed in vanity.* Though they might, if they had believed, have had days in truth without failing, with Him to Whom hath been said, *Thy years shall not fail.* Therefore *their days failed* ^{Ps. 102,} *in vanity, and their years with haste.* For the whole life of ^{27.} mortal men is hastening, and that which seemeth to be longer is but a vapour of somewhat longer duration.

20. Nevertheless, *when he slew them they sought Him:* not for the sake of eternal life, but fearing to end the vapour too soon. There sought Him then, not indeed those whom He had slain, but they that were afraid of being slain according to the example of them. But the Scripture hath so spoken of them as if they sought God who were slain; because they were one people, and it is spoken as if of one body: (ver. 34.) *and they returned, and at dawn they came to God.* (Ver. 35.) *And they remembered that God is their Helper, and the High God is their Redeemer.* But all this is for the sake of acquiring temporal good things, and for avoiding temporal evil things. For they that did seek God for the sake of temporal blessings, sought not God indeed, but things. Thus God is worshipped with slavish fear, not with those free love. Thus then God is not worshipped: for that thing is worshipped which is loved. Whence because God is found to be greater and better than all things, He must be loved more than all things, in order that He may be worshipped.

21. Lastly, here let us see the words following: (ver. 36.) *And they loved Him, he saith, in their mouth, and in their tongue they lied unto Him.* (Ver. 37.) *But their heart was not right with Him, and they were not counted faithful in His Testament.* One thing on their tongue, another thing in their heart He found, unto Whom the secret things of men are naked, and without any impediment He saw what they loved rather. Therefore the heart is right with God, when it doth seek God for the sake of God. For one thing he ^{Ps. 27, 4.}

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desired of the Lord, the same he will require, that he may dwell always in the House of the Lord, and may meditate on the pleasantness of Him. Unto Whom saith the heart of the faithful, I will be filled, not with the flesh-pots of the Egyptians, nor with melons and gourds, and garlick and onions, which a generation crooked and embittering did prefer even to bread celestial, nor with visible manna, and those same winged fowls; but, *I will be filled, when Thy glory shall be made manifest.* For this is the inheritance of the New Testament, wherein they were not counted faithful; whereof however the faith even at that time, when it was veiled, was in the elect, and now, when it hath already been revealed, it is not in many that are called. *For many have been called, but few are elect.* Of such sort therefore was the generation crooked and embittering, even when they were seeming to seek God, loving in mouth, and in tongue lying; but in heart not right with God, while they loved rather those things, for the sake of which they required the help of God.

Exod.
16, 3.Ps. 17,
16. Lat.Mat. 20,
16.

22. Ver. 38. *But He is Himself merciful, and will become propitious to their sins, and He will not destroy them. And He will abound to turn away His anger, and He will not kindle all his anger.* (Ver. 39.) *And he took it to heart that they are flesh, a breath going and not returning.* - By these words many men promise to themselves impunity for their iniquity from the Divine Mercy, even if they shall have persevered in being such, as that generation is described, *crooked and embittering; which hath not directed their heart, and the spirit thereof hath not been trusted with God:* with whom it is not profitable to agree. For if, to speak in their words, God will perchance not destroy no not even bad men, without doubt He will not destroy good men. Why then do we not rather choose that wherein there is no doubt? For they that lie to Him in their tongue, though their heart doth hold some other thing, do think indeed, and will, even God to be a liar, when He doth menace upon such men eternal punishment. But whilst they do not deceive Him with their lying, He doth not deceive them with speaking the truth. These words therefore of divine sayings, concerning which the crooked generation doth cajole itself, let it not make crooked like its own heart: for even when it is made crooked, they

continue right. For at first they may be understood according to that which is written in the Gospel, *that ye may be like your Father Who is in the Heavens, Who maketh His sun to rise upon good men and evil men, and raineth upon just men and unjust men.* For who could not see, how great is the long-suffering of mercy with which He is sparing evil men? But before the Judgment, He spared then that nation in such sort, that He kindled not¹ all His anger, utterly to root it up and bring it to an end: which thing in His words and in the intercession for their sins of His servant Moses doth evidently appear, where God saith, *Let Me blot them out, and make thee into a great nation:* he intercedeth, being more ready to be blotted out for them than that they should be; knowing that he is doing this before One Merciful, Who inasmuch as by no means He would blot out him, would even spare them for his sake. For let us see how greatly He spared, and doth still spare. For He led into the land of promise, and kept that nation, until by slaying Christ they bound themselves with the guilt greatest of all; and in that He scattered them, rooted out from that kingdom, throughout all the kingdoms of the nations, still He did not blot them out: but there remaineth the same people preserved by a succession of offspring, like Cain who received a mark, that no one should slay him, that is, utterly destroy him. Behold after what manner there is fulfilled that which hath been spoken, *But He is Himself merciful, and will be propitious to their sins, and will not destroy them: and will abound to turn away His anger, and He will not kindle all His anger.* For if all His anger, that is, as much as they deserve, should be kindled against them, that nation would not be left at all. Thus God, unto Whom is sung mercy and judgment, and Who in this world through mercy maketh His sun to rise upon good men and evil men, in the end of the world also through judgment doth punish evil men with eternal darkness, severed from His eternal light.

23. In the second place, that we may not seem to do violence to divine words, and lest in the place where there was said, *He will not destroy them,* we should say, “But hereafter He will destroy them:” concerning this very present Psalm let us turn to a very common phrase of the Scripture,

VER.
39
Matt. 5,
45.

Many
Mss. om.
, not'

Exod.
32, 10.

Gen. 4,
15.

Ps. 101,
1.
Matt. 5,
45.

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whereby this question may be more diligently and more truly solved. Certes speaking of these same persons a little lower down, when He had made mention of the things which the Egyptians because of them had endured, making mention of the last plague, He saith, *And He smote every first born thing in the land of Egypt, the first fruits of their labour in the tabernacles of Cham. And He took away like sheep His people, and He led them through like a flock in the desert. And He led them forth in hope, and they feared not: and their enemies the sea overwhelmed. And He led them unto the mount of His sanctification, the mount which His right hand won. And He cast out from their face the nations, and by lot distributed to them the land in the cord of distribution.* If any one at these words should press a question upon us and should say, How doth he make mention of all these things as having been bestowed upon them, when the same persons were not led into the land of promise, as were delivered from Egypt, inasmuch as they were dead? What shall we reply but that they were spoken of, because they were the self-same people by means of a succession of sons? So then when we hear, (especially because the words are of the future tense,) *And He shall become propitious to their sins, and He shall not destroy them; and He shall abound to turn away His anger, and He shall not kindle all His anger:* let us perceive how in them was fulfilled that whereof the Apostle speaketh, *So then even at this time a remnant were saved through the election of grace.* Whence also He saith, *Hath God by any means rejected His people? Far be it. For I also am an Israelite, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews.* Those men therefore the Scripture did foresee, who were to believe in Christ out of that people, and to receive the remission of sins, yea even unto that very greatest one, wherein frantic they slew the Physician Himself. Hence doubtless hath been said, *But He is Himself merciful, and He will be propitious to their sins, and He will not destroy them; and He will abound to turn away His anger;* for He hath remitted even that sin, wherewith His only Son was slain: *and He will not kindle all His anger;* for a remnant have been saved.

Rom.
11, 5.

Rom.
11, 1.

24. Ver. 39. *And He remembered that they are flesh, a spirit¹ going and not returning.* Therefore calling them ^{VER. 39—42.} and pitying them through His grace, He called them back ^{1 or,} 'breath' Himself, because of themselves they could not return. For how doth flesh return, 'a spirit walking and not turning back,' while a weight of evil deserts doth weigh it down unto the lowest and far places of evil, save through the election of grace? The which is not rendered like a recompense to ^{Rom. 4,} merits, but as a gift is given gratis: in order that the ungodly ^{4.} may be justified, and the lost sheep may return; not however ^{Luke 15,} in its own strength, but borne on the shoulders of the ^{5.} shepherd, which was able to lose itself while it was straying of its own will, but was not able to find itself, nor ever had been found, if it had not been sought by the mercy of the Shepherd. For even that son cannot but be fitted to this sheep, who coming to himself said, *I will arise, and I will go to* ^{Luke 15,} *my Father.* Though the calling then and the inspiration was ^{18.} hidden, even he was sought and raised again, not except by Him Who doth make alive all things: and he was found, by whom, save by Him Who went to save and to seek that which had been lost? For he had been dead and was alive again, ^{ibid. v.} had been lost and was found. For thus also is solved this ^{24.} no unimportant question, how it is written in the Proverbs, when the Scripture was speaking of the way of iniquity, *all* ^{Prov. 2,} *they that walk in her shall not return.* For it hath been so ^{19.} spoken as if all ungodly men were to be despaired of: but the Scripture did only commend grace; for of himself man is able to walk in that way, but is not able of himself to return, except when called back by grace.

25. I say then of these crooked and embittering persons, (ver. 40.) *How often they exasperated Him in the desert, and provoked Him to wrath in the waterless place?* (Ver. 41.) *And they turned themselves and tempted God, and exasperated the Holy One of Israel.* He is repeating that same unbelief of theirs, of which He had made mention above. But the reason of the repetition is, in order that there may be mentioned also the plagues, which He inflicted on the Egyptians for their sakes: all which things they certainly ought to have remembered, and not to be ungrateful. Lastly, there followeth what? (Ver. 42.) *They remembered not His hands,*

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in the day when He redeemed them from the hand of the troubler. And he beginneth to speak of what things He did to the Egyptians; (ver. 43.) He set in Egypt His signs, and His prodigies in the plain of Thanis: (ver. 44.) and He turned their rivers into blood, and their showers lest they should drink: or rather, the flowings of waters, as some do better understand by what is written in Greek, τὰ ὀμβρογέματα, which in Latin we call scaturigines, waters bubbling from beneath. (Ver. 45.) He sent upon them the dog-fly, and it ate them up; and the frog, and it destroyed them. (Ver. 46.) And He gave their fruit to the mildew, and their labours to the locust. (Ver. 47.) And He slew with hail their vineyards, and their mulberry trees with frost. (Ver. 48.) And He gave over to the hail their beasts of burden, and their possessions to the fire. (Ver. 49.) He sent upon them the anger of His indignation, indignation and anger and tribulation, a visitation through evil angels. (Ver. 50.) He made a way to the course of His anger, and their beasts of burden He shut up in death. (Ver. 51.) And He smote every first-born thing in the land of Egypt, the first-fruits of their labours in the tabernacles of Cham.

v. 2. 26. All these punishments of the Egyptians may be explained by an allegorical interpretation, according as one shall have chosen to understand them, and to compare them to the things whereunto they must be referred. Which we too will endeavour to do; and shall do it the more properly, the more we shall have been divinely aided. For to do this, those words of this Psalm do constrain us, wherein it was said, *I will open in parables my mouth, I will declare propositions from the beginning.* For for this cause even some things have been here spoken of, which that they befel the Egyptians at all we read not, although all their plagues are most carefully related in Exodus according to their order; so that while that which is not there mentioned we are sure hath not been mentioned in the Psalm to no purpose, and we can interpret the same only figuratively, we may at the same time understand that even the rest of the things which it is evident did happen, were done or described for the sake of some figurative meaning. For the Scripture doth so do in many passages of the prophetic sayings. It speaketh of

something which in the doing of that thing, whereof it seemeth to make mention, is not found, nay even is found to have been differently done; in order that hence it may be perceived not to have spoken of that which might have been supposed, but of that rather which ought to be more attended to: like this passage is, *He shall have dominion from sea even unto sea, and from the river even unto the ends of the earth.* Which thing it is evident was not fulfilled in the kingdom of Solomon, whereof this Psalm might be thought to speak, inasmuch as it was speaking of Christ the Lord. In the plagues therefore of the Egyptians, which are in the book which is called Exodus, where the Scripture hath been especially careful, that those things whereby they were afflicted should be all related in order, there is not found what this Psalm hath, *and He gave to the mildew their fruits.* This also wherein, when he had said, *and He gave over to the hail their beasts,* he hath added, *and their possession to the fire:* of the beasts slain with hail is read in Exodus; but how their possession was burned with fire, is not read at all. Although voices and fires do come together with hail, just as thunderings do commonly accompany lightnings; nevertheless, it is not written that any thing was given over to the fire that it should be burned. Lastly, the soft things which the hail could not hurt, are said not to have been smitten, that is, hurt with hard blows; which things the locust devoured afterwards. Also that which is here spoken of, *and their mulberry trees with hoar-frost,* is not in Exodus. For hoar-frost doth differ much from hail; for in the clear winter nights the earth is made white with hoar-frost.

27. What then those things do signify, let the interpreter say as he can, let reader and hearer judge as is just. The water turned into blood seemeth to me to signify a carnal view of the causes of things. Dog-fly, are the manners of dogs, who see not even their parents when first they are born. The frog is very talkative vanity. Mildew doth hurt secretly, which also some have interpreted by rust, others black mould: which evil thing to what vice is it more appropriately compared, than to what doth shew itself least readily, like the trusting much in one's self? For it is a blighting air which

VER.
43—51.

Ps.72,8.

Exod.9,
25.

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Gal. 6,
3.

doth work this secretly among fruits: just like in morals, secret pride, when a man thinketh himself to be something, though he is nothing. The locust is malice hurting with the mouth, that is, with unfaithful testimony. The hail is iniquity taking away the goods of others; whence theft, robberies, and depredations do spring: but more by his wickedness the plunderer himself is plundered. The hoar-frost doth signify the fault wherein the love of one's neighbour by the darkness of foolishness, like as it were by the cold of night, is frozen up. But the fire, if here it is not that which is mentioned which was in the hail out of the lightning clouds, forasmuch as he hath said here, *He gave over their possession to the fire*, where he implieth that a thing was burned, which by that fire we read not to have been done,—it seemeth to me, I say, to signify the savageness of wrath, whereby even man-slaying may be committed. But by the death of beasts was figured, as far as I judge, the loss of chastity. For concupiscence, whereby offspring do arise, we have in common with beasts. To have this therefore tamed and ordered, is the virtue of chastity. The death of the first-born things, is the putting off of the very justice whereby a man doth associate with mankind. But whether the figurative significations of these things be so, or whether they are better understood in another way, whom would it not move, that with ten plagues the Egyptians are smitten, and with ten commandments the tables are inscribed, that thereby the people of God should be ruled? Concerning the comparing of which one with the other, inasmuch as we have spoken elsewhere, there is no need to load the exposition of this Psalm therewith: thus much we remind you, that here too, though not in the same order, yet ten plagues of the Egyptians are commemorated, forasmuch as in the place of three which are in Exodus and are not here, to wit, lice, boils, darkness; other three are commemorated, which are not there, that is to say, mildew, hoar-frost, and fire; not of lightning, but that whereunto their possession was given over, which is not read of in that place.

28. But it hath been clearly enough intimated, that by the judgment of God these things befel them through the in-

^a Vid. Sermon on the Ten Plagues and Ten Commandments.

strumentality of evil angels, in this wicked world, as though it were in Egypt and in the plain of Thanis, where we ought to be humble, until there come that world, wherein we may earn to be exalted out of this humiliation. For even Egypt in the Hebrew tongue doth signify darkness or tribulations, in which tongue, Thanis¹, as I have observed, is understood to be humble commandment. Concerning the evil angels therefore in this Psalm, while he was speaking of those very plagues, there hath been something inserted, which must not be passed over cursorily: (ver. 49.) *He sent upon them, he saith, the anger of His indignation, indignation and anger and tribulation, an infliction through evil angels.* Now that the devil and his angels are so very evil, that for them everlasting fire is prepared, no believer is ignorant: but that there should be sent by means of them an infliction from the Lord God upon certain whom He judgeth to be deserving of this punishment, seemeth to be a hard thing to those who are little prone to consider, how the perfect justice of God doth use well even evil things. For these indeed, as far as regardeth their substance, what other person but Himself hath made? But evil He hath not made them: yet He doth use them, inasmuch as He is good, well, that is, conveniently and justly: just as on the other hand unrighteous men do use His good creatures in evil manner. God therefore doth use evil angels not only to punish evil men, as in the case of all those concerning whom the Psalm doth speak, as in the case of king Achab, whom a spirit of lying by the will of God did beguile, in order that he might fall in war: but also to prove and make manifest good men, as He did in the case of Job. But as far as regardeth that corporal matter of visible elements, I suppose that thereof angels both good and evil are able to make use, according to the power given to each: just as also men good and evil do use such things, as far as they are able, according to the measure of human infirmity. For we use both earth and water, and air, and fire, not only in things necessary for our support, but also in many operations superfluous and playful, and marvellously artificial. For countless things, which are called *μηχανήματα*, are moulded out of these elements scientifically employed. But over these things angels have a far more

VER.
49.¹ Ox.
Mss.
Taphnis¹ Kings
22, 20.

PSALM extended power, both the good and the evil, though greater
 LXXVIII. is that which the good have; but only so far as is com-
 manded or permitted by the will and providence of God;
 on which terms also we have it. For not even in these
 cases are we able to do all that we will. But in a book
 the most unerring we read that the devil was able even
 Job 1, to send fire from Heaven, to burn up with wonderful and
 16. awful fierceness so great a number of the cattle of a holy
 man: which thing no one of the faithful would dare per-
 chance to ascribe to the devil, except it were read on the
 authority of Holy Scripture. But that man, being by the
 gift of God just and firm, and of godly knowledge, saith not,
 Job 1, The Lord hath given, the devil hath taken away: but, *The*
 21. *Lord hath given, the Lord hath taken away*: very well
 knowing that even what the devil was able to do with these
 elements, he would still not have done to a servant of God,
 except at his Lord's will and permission; he did confound
 the malice of the devil, forasmuch as he knew who it was
 Eph. 2, that was making use thereof to prove him. In the sons then
 2. of unbelief like as it were in his own slaves, he doth work,
 like men with their beasts, and even therewith only so far
 as is permitted by the just judgment of God. But it is one
 thing when his power is restrained from treating even his
 own as he pleases, by a greater power; another thing when
 to him power is given even over those who are alien from
 him. Just as a man with his beast, as men understand it,
 doeth what he will, and yet doth not indeed, if he be restrained
 by a greater power: but with another man's beast to do
 something, he doth wait until power be given from him unto
 whom it belongeth. In the former case the power which
 there was is restrained, in the latter that which there was
 not is conceded.

29. And if such be the case, if through evil angels God
 did inflict those plagues upon the Egyptians, shall we dare
 to say that the water also was turned into blood by means of
 those same angels, and that frogs were created by means of
 the same, the like whereunto even the magicians of Pharaoh
 Exod. 8, were able to make by their enchantments; so as that evil
 7. angels stood on both sides, on the one side afflicting them,
 on the other side deceiving them, according to the judgment

and dispensation¹ of the most just and most omnipotent God, ^{VER. 50.} Who doth justly make use of even the naughtiness of un-^{al. or-}righteous men? I dare not to say so. For whence was it ^{dinance.} that the magicians of Pharaoh could by no means make lice? ^{Exod. 8,} Was it not because even these same evil angels were not ^{18. 19.} suffered to do this? Or, to speak more truly, is not the cause hidden, and it doth exceed our powers of inquiry? For if we shall have supposed that God wrought those things by means of evil angels, because punishments were being inflicted, and not blessings being bestowed, as though God doth inflict punishments upon no one by means of good angels, but by means of those executioners as it were of the heavenly wrath; the consequence will be that we must believe that even Sodom was overthrown by means of evil angels, and that Abraham and Lot would seem to have ^{Gen. 19,} entertained under their roof evil angels; the which, as being ^{1.} contrary to the most evident Scriptures, far be it that we should think. It is clear then that these things might have been done to men by means of good and evil angels. What should be done or when it should be done doth escape me: but Him that doeth it, it escapeth not, and him unto whom He shall have willed to reveal it. Nevertheless, as far as divine Scripture doth yield to our application thereto, on evil men that punishments are inflicted both by means of good angels, as upon the Sodomites, and by means of evil angels, as upon the Egyptians, we read: but that just men with corporal penances by means of good angels are tried and proved, doth not occur to me.

30. But as far as regardeth the present passage of this Psalm, if those things which were marvellously formed out of creatures, to evil angels we dare not ascribe; we have a thing which without doubt we can ascribe to them; the dyings of the beasts, the dyings of the first-born, and this especially whence all these things proceeded, namely, the hardening of heart, so that they would not let go the people of God. For when God is said to make this most iniquitous ^{Exod. 4,} and malignant obstinacy, He maketh it not by suggesting and ^{21.} inspiring, but by forsaking, so that they work in the sons of ^{Eph. 2,} unbelief that which God doth duly and justly permit. For ^{2.} this also which Isaias the prophet saith, *O Lord, behold* ^{Isa. 64,} ^{5.}

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Thou hast been angry, and we have sinned; therefore we have gone astray, and we have become as it were unclean, all of us, must be understood in that manner. For there had gone before something, whence God being most justly wroth took away His light from them, so that into sins, which can not be shewn not to be sins by any cunning excuses, the blindness of the human mind fell, by erring and straying from the path of righteousness. And with regard to what is

Ps. 105,
25. how God turned their heart so that they hated His people, and wrought deceit unto His servants, God may well be believed to have done it by means of those evil angels, so that the already corrupt minds of the sons of unbelief should by means of those angels, unto whom the same vices are pleasing, be stirred up unto the hating of the people of God, and that those wonderful things should follow to terrify and amend good men. Moreover, those evil manners which we said were signified by these corporal plagues, on account of that which was said before, *I will open in parables my mouth,* are most appropriately believed by means of evil angels to have been wrought in those that are made subject to them by Divine justice. For neither when that

v. 2.

Rom. 1,
24. 28.

cometh to pass of which the apostle speaketh, *God gave them over unto the lusts of their heart, that they should do things which are not convenient,* can it be but that those evil angels dwell and rejoice therein, as in the matter of their own work: unto whom most justly is human naughtiness made subject,

2 Cor. 2,
16.

in all save those whom grace doth deliver. *And for these things who is sufficient?* Whence when he had said, *He sent unto them the anger of His indignation, indignation and anger and tribulation, an infliction through evil angels;* for this which he hath added, (ver. 50.) *a way He hath made for the path of His anger,* whose eye, I pray, is sufficient to penetrate, so that it may understand and take in the sense lying hidden in so great a profundity? For the path of the anger of God was that whereby He punished the ungodliness of the Egyptians with hidden justice: but for that same path He made a way, so that drawing them forth as it were from secret places by means of evil angels unto manifest offences, He most evidently inflicted punishment upon those that were

most evidently ungodly. From this power of evil angels VER. 52—55. nothing doth deliver man but the grace of God, whereof the Col. 1, 13. Apostle speaketh, *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love*: of which things that people did bear the figure, when they were delivered from the power of the Egyptians, and translated into the kingdom of the land of promise flowing with milk and honey, which doth signify the sweetness of grace.

31. The Psalm proceedeth then after the commemoration of the plagues of the Egyptians, and saith, (ver. 52.) *And He took away like sheep His people, and He led them through like a flock in the desert.* (Ver. 53.) *And He led them down in hope, and they feared not, and their enemies the sea covered.* This cometh to pass to so much the greater good, as it is a more inward thing, wherein being delivered from the power of darkness, we are in mind translated into the Kingdom of God, and with respect to spiritual pastures we are made to become sheep of God, walking in this world as it were in a desert, inasmuch as to no one is our faith observable: whence saith the Apostle, *Your life is hidden with Christ* Col. 3, in God. But we are being led home in hope, *For by* Rom. 8, 24. *hope we are saved.* Nor ought we to fear. For, *If God be* Rom. 8, 31. *for us, who can be against us?* And our enemies the sea hath covered, He hath effaced them in baptism by the remission of sins.

32. In the next place there followeth, (ver. 54.) *And He led them into the mountain of His sanctification.* How much better into Holy Church! *The mountain which His right hand hath gotten.* How much higher is the Church which Christ hath gotten, concerning Whom has been said, “*And* Isa. 53, 1. *to whom has the arm of the Lord been revealed?*” (Ver. 55.) *And He cast forth from the face of them the nations.* And Oxf. Mss. add, *from the face of His faithful.* For nations in a manner are the evil spirits of Gentile errors. *And by lot He divided* He did cast out nations. *unto them the land in the cord of distribution.* And in us 1 Cor. 12, 11. *all things one and the same Spirit doth work, dividing severally to every one as He willeth.*

33. *And He made to dwell in their tabernacles the tribes of Israel.* In the tabernacles, he saith, of the Gentiles

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He made the tribes of Israel to dwell, which I think can better be explained spiritually, inasmuch as unto celestial glory, whence sinning angels have been cast forth and cast down, by Christ's grace we are being uplifted. For that generation crooked and embittering, inasmuch as for these corporal blessings they put not off the coat of oldness, (ver. 56.) *Did tempt yet, and provoked the high God, and His testimonies they kept not:* (ver. 57.) *and they turned them away, and they kept not the covenant, like their fathers.*

Exod.
19, 8.

For under a sort of covenant and decree they said, *All things which our Lord God hath spoken we will do, and we will hear.* It is a remarkable thing indeed which he saith, *like their fathers:* while throughout the whole text of the Psalm he was seeming to speak of the same men as it were, yet now it appeareth that the words did concern those who were already in the land of promise, and that the fathers spoken of were of those who did provoke in the desert.

34. Ver. 57. *They were turned,* he saith, *into a crooked,* or, as some copies have it, *into a perverse bow.* But what this is doth better appear in that which followeth, where he saith, (ver. 58.) *And unto wrath they provoked Him with their hills.* It doth signify that they leaped into idolatry. The bow then was perverted, not for the name of the Lord, but against the name of the Lord: Who said to the same people, *Thou shalt have none other Gods but Me.* But by the bow He doth signify the mind's intention. This same idea, lastly, more clearly working out, *And in their graven idols,* he saith, *they provoked Him to indignation.*

Exod.
20, 3.

35. Ver. 59. *God heard, and He despised:* that is, He gave heed and took vengeance. *And unto nothing He brought Israel exceedingly.* For when God despised, what were they who by God's help were what they were? But doubtless he is commemorating the doing of that thing, when they were conquered by the Philistines in the time of Heli the priest, and the Ark of the Lord was taken, and with great slaughter they were laid low. This it is that he speaketh of in ver. 60. *And He rejected the tabernacle of Selom, His tabernacle, where He dwelled among men.* He hath elegantly explained why He rejected His tabernacle, when he saith, *where He dwelled among men.* When therefore they

1 Sam.
4, 10.
&c.

were not worthy for Him to dwell among, why should He not reject the tabernacle, which indeed not for Himself He had established, but for their sakes, whom now He judged unworthy for Him to dwell among. VER.
61—66.

36. Ver. 61. *And He gave over unto captivity their virtue, and their beauty unto the hands of the enemy.* The very Ark whereby they thought themselves invincible, and whereon they plumed themselves, he calleth their ‘virtue’ and ‘beauty.’ Lastly, also afterward, when they were living ill, and boasting of the temple of the Lord, He doth terrify them by a Prophet, saying, *See ye what I have done to Selom, where was My tabernacle.* Jer. 7,
12.

37. Ver. 62. *And He ended with the sword His people, and His inheritance He despised. Their young men the fire devoured:* that is, wrath. (Ver. 63.) *And their virgins mourned not.* For not even for this was there leisure, in fear of the foe.

38. Ver. 64. *Their priests fell by the sword, and their widows were not lamented.* For there fell by the sword the sons of Heli, of one of whom the wife being widowed, and presently dying in child-birth, because of the same confusion could not be mourned with the distinction of a funeral. 1 Sam.
4, 19.

39. Ver. 65. *And the Lord was awakened as one sleeping.* For He seemeth to sleep, when He giveth His people into the hands of those whom He hateth, when there is said to them, “*Where is thy God.*” *He was awakened, then, like one sleeping, like a mighty man drunken with wine.* No one would dare to say this of God, save His Spirit. For he hath spoken, as it seemeth to ungodly men reviling; as if like a drunken man He sleepeth long, when He succoureth not so speedily as men think¹. Ps. 42,
3.

40. Ver. 66. *And He smote His enemies in the hinder parts:* those, to wit, who were rejoicing that they were able to take His Ark: for they were smitten in their back-parts. Which seemeth to me to be a sign of that punishment, wherewith a man will be tortured, if he shall have looked back upon things behind; which, as saith the Apostle, he ought to value as dung. For they that do so receive the Testament of God, as that they put not off from them the old vanity, are like the hostile nations, who did place the 1 al. re-
quire
1 Sam.
5, 6.
Phil. 3,
8.

PSALM LXXVIII. captured Ark of the Testament beside their own idols. And yet those old things even though these be unwilling do fall: *for all flesh is hay, and the glory of man as the flower of hay. The hay hath dried up, and the flower hath fallen off:* but the Ark of the Lord *abideth for everlasting*, to wit, the secret testament of the kingdom of Heaven, where is the eternal Word of God. But they that have loved things behind, because of these very things most justly shall be tormented. *For everlasting reproach He hath given to them.*

41. Ver. 67. *And He rejected, he saith, the tabernacle of Joseph, and the tribe of Ephræm He chose not.* (Ver. 68.) *And He chose the tribe of Juda.* He hath not said, He rejected the tabernacle of Reuben, who was the first-born son of Jacob; nor them that follow, and precede Juda in order of birth; so that they being rejected and not chosen, the tribe of Juda was chosen. For it might have been said that they were deservedly rejected; because even in the blessing of Jacob wherewith he blessed his sons, he mentioneth their sins, and deeply abhorreth them; though among them the tribe of Levi merited to be the priestly tribe, whence also Moses was. Nor hath he said, He rejected the tabernacle of Benjamin, or the tribe of Benjamin He chose not, out of which a king already had begun to be; for thence there had been chosen Saul; whence because of the very proximity of the time, when he had been rejected and refused, and David chosen, this might conveniently have been said; but yet was not said: but he hath named those especially who seemed to excel for more surpassing merits. For Joseph fed in Egypt his father and his brethren, and having been impiously sold, because of his piety, chastity, wisdom, he was most justly exalted; and Ephræm by the blessing of his grandfather Jacob was preferred before his elder brother: and yet God *rejected the tabernacle of Joseph, and the tribe of Ephræm He chose not.* In which place by these names of renowned merit, what else do we understand but that whole people with old cupidity requiring of the Lord earthly rewards, rejected and refused, but the tribe of Juda chosen not for the sake of the merits of that same Juda? For far greater are the merits of Joseph, but by the tribe of Juda, inasmuch as thence arose Christ according to the flesh, the Scripture doth

testify of the new people of Christ preferred before that old people, the Lord opening in parables His mouth. Moreover, ^{VER. 69. 70.} thence also in that which followeth, *the Mount Sion which He chose*, we do better understand the Church of Christ, not worshipping God for the sake of the carnal blessings of the present time, but from afar looking for future and eternal rewards with the eyes of faith: for Sion too is interpreted a 'looking out.'

42. Lastly there followeth, (ver. 69.) *and He builded like as of unicorns His sanctification*: or, as some interpreters have made thereof a new word, *His sanctifying*¹. The uni-^{1 sancti-}corns are rightly understood to be those, whose firm hope is ^{ficium} uplifted unto that one thing, concerning which another Psalm saith, *One thing I have sought of the Lord, this I will require.* Ps. 27, But the sanctifying of God, according to the Apostle Peter,⁴ is understood to be a holy people and a royal priesthood.^{1 Pet.} But that which followeth, *in the land which He founded for everlasting*: which the Greek copies have εἰς τὸν αἰῶνα, whether it be called by us *for everlasting*, or *for an age*, is at the pleasure of the Latin translators; forasmuch as it doth signify either: and therefore the latter is found in some Latin copies, the former in others. Some also have it in the plural, that is, *for ages*: which in the Greek copies which we have had we have not found. But which of the faithful would doubt, that the Church, even though, some going, others coming, she doth pass out of this life in mortal manner, is yet founded for everlasting?

43. Ver. 70. *And He chose David His servant*. The tribe, I say, of Juda, for the sake of David: but David for the sake of Christ: the tribe then of Juda for the sake of Christ. At whose passing by blind men cried out, *Have pity on us,* Matt. *Son of David*: and forthwith by His pity they received light,^{20, 30.} because true was the thing which they cried out. This then the Apostle doth not cursorily speak of, but doth heedfully notice, writing to Timothy, *Be thou mindful, that Christ*^{2 Tim.} *Jesus hath risen from the dead, of the seed of David, ac-*^{2, 8.} *ording to my Gospel, wherein I suffer even unto bonds as an evil doer; but the word of God is not bound.* Therefore the Saviour Himself, made according to the flesh of the seed of David, is figured in this passage under the name of David,

PSALM
LXXVIII. the Lord opening in parables His mouth. And let it not move us, that when he had said, *and He chose David*, under which name he signified Christ, he hath added, *His servant*, not His Son. Yea even hence we may perceive, that not the substance of the Only-Begotten coeternal with the Father, but the 'form of a servant' was taken of the seed of David.

44. Ver. 71. *And He took him from the flocks of sheep, from behind the teeming sheep He received him: to feed Jacob His servant, and Israel His inheritance.* This David indeed, of whose seed the flesh of Christ is, from the pastoral care of cattle was translated to the kingdom of men: but our David, Jesus Himself, from men to men, from Jews to Gentiles, was yet according to the parable from sheep to sheep taken away and translated. For there are not now in that land *Churches of Judæa in Christ*, which belonged to them of the circumcision after the recent Passion and Resurrection of our Lord, of whom saith the Apostle, *But I was unknown by face to the Churches of Judæa, which are in Christ, but thus much they heard, that he who sometime did persecute us, doth now preach the faith whereof sometime he made havoc, and in me they magnified the Lord.* Already from hence those Churches of the circumcised people have passed away: and thus in Judæa, which now doth exist on the earth, there is not now Christ: He hath been removed thence, now He doth feed flocks of Gentiles. Truly from behind teeming sheep He hath been taken thence. For those former Churches were of such sort, as that of them it is said in the Song of Songs to the one Church which doth consist of many, that is, to the one flock, whereof the members are many flocks—of such, I say, it is said, *Thy teeth*—that is, those whereby thou speakest, or by means whereof into Thy Body, like as it were by eating, Thou dost make others to pass; this then being signified by Thy teeth—*are like a flock of shorn ewes going up from the washing*¹, *all of which do bear twins, and a barren one is not among them.* For they then laid aside like as it were fleeces the burdens of the world, when before the feet of the Apostles they laid the prices of their sold goods, going up from that Laver, concerning which the apostle Peter doth admonish them, when they were troubled because they had shed the blood of Christ, and he

Gal. 1,
22, 23.

Song of
Sol. 4, 2.

¹ *lava-
cro*

Acts 2,
45.
Acts 4,
34. 35.

saith, *Do ye penance, and let each one of you be baptized in the name of the Lord Jesus Christ, and your sins shall be forgiven you.* But twins they begat, the works, to wit, of the two commandments of twin love, love of God, and love of one's neighbour: whence a barren one there was not among them. From behind these teeming sheep our David having been taken, doth now feed other flocks among the Gentiles, and those too 'Jacob' and 'Israel.' For thus hath been said, *to feed Jacob His servant, and Israel His inheritance.* For not, because out of the Gentiles are these sheep, have they therefore been made alien from that seed, which is Jacob and Israel. For the seed of Abraham is the seed of the promise, concerning which the Lord said to him, *In Isaac thy seed shall be called.* Which the Apostle expounding saith, *Not the sons of the flesh, but the sons of promise are reckoned for a seed.* For out of the Gentiles were believers, to whom he said, *but if ye are of Christ, then Abraham's seed ye are, according to the promise heirs.* But in this which he saith, *Jacob His servant and Israel His inheritance,* in its usual manner the Scripture hath repeated the same sentiment. Unless perchance any one be willing to make such a distinction as this; viz. that in this time Jacob serveth; but he will be the eternal inheritance of God, at that time when he shall see God face to face, whence he hath received the name Israel.

VER.
73.
Acts 2,
38.
Gen. 21,
12.
Rom. 9,
8.
Gal. 3,
29.
Gen. 32,
28.

45. Ver. 73. *And He fed them,* he saith, *in the innocence of His heart.* What can be more innocent than He, Who not only had not any sin whereby to be conquered, but even not any to conquer? *And in the understanding of His hands He led them home:* or, as some copies have it, *in the understandings of His hands.* Any other man might suppose that it would have been better had it been said thus, "in innocence of hands and understanding of heart;" but He Who knew better than others what He spake, preferred to join with the heart innocence, and with the hands understanding. It is for this reason, as far as I judge; because many men think themselves innocent, who do not evil things because they fear lest they should suffer if they shall have done them; but they have the will to do them, if they could with impunity. Such men may seem to have innocence of hands, but yet not

PSALM
LXXVIII.Gen. 1,
27.Ps. 119,
34.1 al.
imitate

that of heart. And what, I pray, or of what sort is that innocence, if of heart it is not, where man was made after the image of God? But in this which he saith, *in understanding* (or *intelligence*) *of His hands He led them home*, he seemeth to me to have spoken of that intelligence which He doth Himself make in believers: and so *of His hands*: for making doth belong to the hands, but in the sense wherein the hands of God may be understood; for even Christ was a Man in such sort, that He was also God. This indeed that David, of whose seed He was, could not make in the people over whom he reigned as a man: but He doth make it, unto Whom rightly the faithful soul is able to say, *Make me to understand, and I will search out Thy law*. Henceforth that we may not stray from Him, while we confide in our own intelligence as if it were of ourselves; to His hands let us subject ourselves by believing. May He make the same in us, in order that in the intelligence of His hands He may lead us home delivered from error, and bring us unto that place where we shall no longer be able to err! This is the fruit of the people of God, who give heed to the law of God, and incline their ear unto the words of His mouth, in order that they may guide in Him their heart, and their spirit may be trusted with Him, lest they should be changed into¹ a generation crooked and provoking. But all these things having been proclaimed to them, let them put their hope in God, not only for the present life, but also for life eternal, and not only to receive the rewards of good works, but also for doing the good works themselves.

LAT.
LXXVIII.

PSALM LXXIX.

—
EXPOSITION^a.
—

1 OVER the title of this Psalm, being so short and so simple, I think we need not tarry. But the prophecy which here we read sent before, we know to be evidently fulfilled.

^a Preached after the Exposition of Psalm 78, referred to in §. 3.

For when these things were being sung in the times of King David, nothing of such sort, by the hostility of the Gentiles, as yet had befallen the city Jerusalem, nor the Temple of God, which as yet was not even builded. For that after the death of David his son Salomon made a temple to God, who is ignorant? That is spoken of therefore as though past, which in the Spirit was seen to be future.

VER.
1.

Ver. 1. *O God, the Gentiles have come into Thine inheritance.* Under which form of expression this also was prophesied of the Lord's Passion, *They gave for My morsel gall,* Ps. 69, *and in My thirst they gave Me vinegar to drink;* and other things which in the same Psalm, though having to come to pass, are spoken of as having been done. Nor must this be wondered at, that these words are being spoken to God. For they are not being represented to Him not knowing, by Whose revelation they are foreknown; but the soul is speaking with God with that affection of godliness, of which God knoweth^b. For even the things which Angels proclaim to men, they proclaim to them that know them not; but the things which they proclaim to God, they proclaim to Him knowing, when they offer our prayers, and in ineffable manner consult the eternal Truth respecting their actions, as an immutable law. And therefore this man of God is saying to God that which he is to learn of God, like a scholar to a master, not ignorant but judging; and so either approving what he hath taught, or censuring what he hath not taught: especially because under the appearance of one praying, the Prophet is transforming into himself those who should be at the time when these things were to come to pass. But in praying it is customary to declare those things to God which He hath done in taking vengeance, and for a petition to be added, that henceforth He should pity and spare. In this way here also by him the judgments are spoken of by whom they are foretold, as if they were being spoken of by those whom they beset, and the very lamentation and prayer is a prophecy.

2. Ver. 1. *O God, there have come the nations into Thine inheritance: they have defiled Thy holy Temple, they have*

^b 1 Oxf. Ms. 'love thou to speak with of which God knoweth;' al. 'For God with affection of godliness, things what things doth not God see?'

PSALM
LXXIX.

made Jerusalem for a keeping of apples. (Ver. 2.) They have made the dead bodies of Thy servants morsels for the fowls of heaven, the fleshes of Thy saints for the beasts of the earth. (Ver. 3.) They have poured forth their blood like water in the circuit of Jerusalem, and there was no one to bury them. If in this prophecy any one of us shall have thought that there must be understood that laying waste of Jerusalem, which was made by Titus the Roman Emperor, when already the Lord Jesus Christ, after His Resurrection and Ascension, was being preached among the Gentiles, it doth not occur to me how that people could now have been called the inheritance of God, as not holding to Christ, Whom having rejected and slain, that people became reprobate, which not even after His Resurrection would believe in Him, and even killed His Martyrs. For out of that people Israel whosoever have believed in Christ; to whom the offer of Christ was made, and in a manner the healthful and fruitful fulfilment of the promise; concerning

Mat. 15, whom even the Lord Himself saith, *I am not sent but to the*
24. *sheep which have been lost of the house of Israel,* the same are they that out of them are the sons of promise; the same

Rom. 9, are counted for a seed; the same do belong to the inherit-
8. ance of God. From hence are Joseph that just man, and
Matt. 1, the Virgin Mary who bore Christ: hence John Baptist the
16. friend of the Bridegroom, and his parents Zacharias and
Luke 1, Elizabeth: hence Symeon the old, and Anna the widow,
Luke 2, who heard not Christ speaking by the sense of the body;
25. but while yet an infant not speaking, by the Spirit perceived

John 1, Him: hence the blessed Apostles: hence Nathanael, in whom
47. guile was not: hence the other Joseph, who himself too looked
John 19, for the kingdom of God: hence that so great multitude who
38. went before and followed after His beast, saying, *Blessed is*
Luke 23, *He that cometh in the name of the Lord:* among whom was
51. also that company of children, in whom He declared to have
Mat. 21, been fulfilled, *Out of the mouth of infants and sucklings Thou*

Ps. 8, 2, *hast perfected praise.* Hence also were those after His
Acts 2, resurrection, of whom on one day three and on another five
41; 4, 4, thousand were baptized, welded into one soul and one heart
Acts 4, by the fire of love; of whom no one spoke of any thing as his
32. own, but to them all things were common. Hence the holy

deacons, of whom Stephen was crowned with martyrdom before the Apostles. Hence so many Churches of Judæa, which were in Christ, unto whom Paul was unknown by face, but known for an infamous ferocity, and more known for Christ's most merciful grace. Hence even he, according to the prophecy sent before concerning him, *a wolf ravening in the morning carrying off, and in the evening dividing morsels*; that is, first as persecutor carrying off unto death, afterwards as a preacher feeding unto life. These are they that are out of that people the inheritance of God. Whence also saith the same, the head of the Apostles, the teacher of the Gentiles: *I say then, hath God cast off His people? Far be it. For I also am an Israelite of the seed of Israel, of the tribe of Benjamin. God hath not cast off His people, whom He hath foreknown.* This people, which out of that nation was added to the Body of Christ, is the inheritance of God. For that which the Apostle saith, *God hath not cast off His people whom He hath foreknown*, doth really correspond with that Psalm, wherein it is written, *For the Lord shall not cast off His people.* But in that place there followeth, *and His inheritance He shall not forsake*: where it evidently appeareth that such a people is the inheritance of God. For when the Apostle was to say this, above he had quoted the prophetic testimony concerning the foretold future unbelief of the people of Israel: *All day long I have spread out my hands to a people not believing and gainsaying.* In this place then, lest any one, wrongly understanding it, should judge the whole of that people to have been found guilty of the charge of unbelief and gainsaying, he hath immediately added, *Hath God cast off His people? Far be it.* For I also am an Israelite, of the tribe of Benjamin. Here he is shewing what people he spake of, to wit, belonging to the former people, the whole whereof if God had refused and condemned, he indeed would not himself have been Christ's Apostle, being an Israelite of the seed of Abraham, of the tribe of Benjamin. But he applieth a very necessary testimony, saying, *Know ye not in Elias what saith the Scripture, how he intercedeth with God against Israel? O Lord, Thy prophets they have slain, Thy altars they have digged down, and I am left alone, and they are seeking my life.*

VER.
2. 3.
Acts 7,
59.
Gal. 1,
22.

Gen. 49,
27.

Rom. 11,
1. 2.

Ps. 94,
14.

Rom. 10,
21.
Is. 65, 2.

Rom. 11,
1.

Rom. 11,
2-4.
1 Kings
19, 10,
and 18.

PSALM I. XXXIX. *But what saith the answer of God to him? I have left unto*

Me seven thousand men, who have not bowed their knees before Baal. So then even at this time a remnant through election of Grace have been saved. This remnant out of that nation doth belong to the inheritance^a of God: not those concerning whom a little below he saith, *But the rest have been blinded.* For thus he saith. *What then? That which Israel sought, this he hath not obtained: but the election hath obtained it: but the rest have been blinded.* This election then, this remnant, that people of God, which God hath not cast off, is called His inheritance. But in that Israel, which hath not obtained this, in the rest that were blinded, there was no longer an inheritance of God, in reference to whom it is possible that there should be spoken, after the glorification of Christ in the Heavens, in the time of Titus the Emperor, *O God, there have come the Gentiles unto Thine inheritance,* and the other things which in this Psalm seem to have been foretold concerning the destruction of both the temple and city belonging to that people.

3. Furthermore herein we ought either to perceive those things which were done by other enemies, before Christ had come in the flesh: (for not different was the inheritance of God, at that time when there were even the holy prophets, when the carrying away into Babylon took place, and that nation was grievously afflicted, and at the time when under Antiochus also the Maccabees, having endured horrible sufferings, most gloriously were crowned. For such things have been described in this Psalm, as are also wont to happen in the wasting of wars:) or certainly if after the Resurrection and Ascension of the Lord the inheritance of God must be understood to be here spoken of; such things must be understood herein, as at the hands of worshippers of idols, and enemies of the name of Christ, His Church, in such a multitude of martyrs, endured. For although Asaph is interpreted Synagogue, which is congregation, and that name hath more usually been attached to the nation of the Jews: nevertheless that this Church also may be called a congregation, and that that old people hath been called a Church, already in another Psalm, we have clearly enough

See on Ps. 78.

^a One Ms. 'are the inheritance.'

shewn. This Church then, this inheritance of God, out of VER. 2. 3. circumcision and uncircumcision hath been congregated, that is, out of the people of Israel, and out of the rest of the nations, by means of the Stone which the builders rejected, and which hath become for the Head of the corner, in which Ps. 118, 22. corner as it were two walls coming from different quarters were united. *For Himself is our peace, Who hath made both Ephes. 2, 14. one, that He might build two into Himself, making peace, and might unite together^b both in one Body unto God:* in which Body we are sons of God, *crying, Abba Father.* coadunaret Rom. 8, 15. Abba, on account of their language, Father, on account of ours. For Abba is the same as Father. Whence the Lord, Who hath said, *I am not sent but unto the lost sheep of the Mat. 15, 24. House of Israel,* shewing to that nation the fulfilment of that promise of His presence, saith nevertheless in another place, *I have other sheep, which are not of this fold, I must needs John 10, 16. also bring them, in order that there may be one flock and one Shepherd:* intimating the Gentiles whom He was going to bring, not indeed by means of His own^c corporal presence, in order that this might be true, *I am not sent but unto the lost sheep of the House of Israel;* but yet by means of His Gospel, which was to be disseminated by the beautiful feet Rom. 10, 15. of them that proclaim peace, that proclaim good things. For, *into every land there hath gone out the sound of them, Ps. 19, 4. and unto the ends of the round world the words of them.* Hence also the Apostle saith, *I say therefore that Christ Rom. 15, 8. Jesus was a minister of the Circumcision, for the truth of God, to confirm the promise to the fathers.* Behold what is, *I am not sent but unto the lost sheep of the House of Israel.* Secondly, the Apostle subjoineth, *But that the Gentiles do Rom. 15, 9. glorify God for His mercy.* Behold what is, *I have other sheep, which are not of this fold, I must needs also bring them, that there may be one flock and one Shepherd.* Both which things have been briefly declared in that which the same Apostle quoteth from the Prophet; *Rejoice, ye Gentiles, Rom. 15, 10. with His people.* These then, being the one flock under the one Shepherd, are the inheritance of God, not only of the Father, but also of the Son. For the Son's voice is, *the Ps. 16, 7. lines have fallen unto Me in goodly places, for My inherit-*

^b Mss. 'might change.'

^c al. *By Himself in corporal presence.*

ance is goodly to Me. And of that same inheritance the voice in the Prophet is, *O Lord our God, possess us.* This inheritance the Father hath not by dying left to the Son: but the Son Himself hath wonderfully by His own death acquired it; and hath possessed it by His Resurrection.

4. If then as relating to this must be understood what is sung in the prophecy of this Psalm, *O God, there have come the Gentiles into Thine inheritance*, so that we should understand that the Gentiles have come into the Church, not as believing but as persecuting; that is, that they invaded Her with the will to efface and utterly to destroy Her, as the examples of so many persecutions have shewn: it must needs be that what followeth, *they have defiled Thy holy Temple*, must be found not in beams and stones, but in men themselves, of whom, as of living stones, the Apostle Peter affirmeth the House of God to be builded. Whence also the Apostle Paul most plainly declareth, *the Temple of God is holy, which Temple ye are.* This Temple then persecutors have indeed defiled in those whom they have constrained to deny Christ by threat or torment, and have made to worship idols by violently insisting; of whom many penitence hath restored, and hath purged from that stain. For a penitent's voice is that, *And from mine offending purge Thou me:* and, *A clean heart create in me, O God, and a right spirit renew in my bowels.* But now in that which followeth, *they have made Jerusalem for a keeping of apples*; even the Church herself is rightly understood under this name, even the free Jerusalem our mother, concerning whom hath been written, *Rejoice, thou barren that dost not bear; break forth and cry out, thou that dost not travail: for many more are the sons of the forsaken, than of her that hath the husband.* The expression, *for a keeping of apples*, I think must be understood of the desertion which the wasting of persecution hath effected: that is, like a keeping of apples; for the keeping of apples is abandoned, when the apples have passed away. And certes when through the persecuting Gentiles the Church seemed to be forsaken, unto the celestial table, like as it were many and exceeding sweet apples from the garden of the Lord, the spirits of the martyrs did pass away.

5. Ver. 2. *They have made, he saith, the dead bodies of Thy servants morsels for the fowls of heaven, the fleshes of Thy saints for the beasts of the earth.* The expression, *dead bodies*, hath been repeated in *fleshes*: and the expression, *of Thy servants*, hath been repeated in, *of Thy saints*. This only hath been varied, *to the fowls of heaven, and to the beasts of the earth.* Better have they interpreted who have written *dead*, than as some have it, *mortal*. For *dead* is only said of those that have died; but *mortal* is a term applied even to living bodies. When then, as I have said, to their Husbandman the spirits of martyrs like apples had passed away, their dead bodies and their fleshes they set before the fowls of heaven and the beasts of the earth: as if any part of them could be lost to the resurrection, whereas out of the hidden recesses of the natural world He will renew the whole, by Whom even our hairs have been numbered. VER.
2. 3.

6. Ver. 3. *They have poured forth their blood like water,* that is, abundantly and wantonly, *in the circuit of Jerusalem.* If we herein understand the earthly city Jerusalem, we perceive the shedding of their blood in the circuit thereof, whom the enemy could find outside the walls. But if we understand it of that Jerusalem, concerning whom hath been said, *many more are the sons of her that was forsaken, than of her that hath the husband,* the circuit thereof is throughout the universal earth. For in that lesson of the Prophet, wherein is written, *many more are the sons of her that was forsaken, than of her that hath the husband:* a little after unto the same is said, *and He that hath delivered thee, shall be called the God of Israel of the universal earth.* Mat. 10,
30.

The circuit then of this Jerusalem in this Psalm must be understood as followeth: so far as at that time the Church had been expanded, bearing fruit, and growing in the universal world, when in every part thereof persecution was raging, and was making havoc of the Martyrs, whose blood was being shed like water, to the great gain of the celestial treasures. But as to that which hath been added, *and there was no one to bury:* it either ought not to seem to be an incredible thing that there should have been so great a panic in some places, that not any buriers at all of holy bodies came forward: or certes that unburied corpses in many

PSALM LXXIX. places might lie long time, until being by the religious in a manner stolen they were buried.

7. Ver. 4. *We have become*, he saith, *a reproach to our neighbours*. Therefore precious not in the sight of men, from whom this reproach was, but “*precious¹ in the sight of the Lord is the death of His saints.*” *A scoffing and derision*: or, as some have interpreted it, *a mockery to them that are in our circuit*. It is a repetition of the former sentence. For that which above hath been called, *a reproach*, the same hath been repeated in, *a scoffing and derision*: and that which above hath been said in, *to our neighbours*, the same hath been repeated in, *to them that are in our circuit*. Moreover, in reference to the earthly Jerusalem, the neighbours, and those in the circuit of that nation, are certainly understood to be other nations. But in reference to the free Jerusalem our mother, there are neighbours even in the circuit of her, among whom, being her enemies, the Church dwelleth in the circuit of the round world.

8. In the second place now giving utterance to an evident prayer, whence it may be perceived that the calling to remembrance of former affliction is not by way of information but prayer; (ver. 5.) *How long*, he saith, *O Lord, wilt Thou be angry, unto the end? shall Thy jealousy burn like fire?* He is evidently asking God not to be angry unto the end, that is, that this so great oppression and tribulation and devastation may not continue even unto the end; but that He moderate His chastening, according to that which is said in another Psalm, *Thou shalt feed us with the bread of tears, and Thou shalt give us to drink of tears in measure*. For the, *how long, O Lord, wilt Thou be angry, unto the end?* hath been spoken in the same sense as if it had been said, *Be not, O Lord, angry unto the end*. And in that which followeth, *shall Thy jealousy burn like fire?* both words must be understood, both, *how long*, and, *unto the end*: just as if there had been said, *how long shall there burn like fire Thy jealousy unto the end?* For these two words must be understood in the same manner as that word which was used a little higher up, namely, *they-have-made*. For while the former sentence hath, *they have made the dead bodies of Thy servants morsels for the fowls of heaven*: this word

Ps. 116,
15.
1 Oxf.
Mss.
rep.
'pre-
cious.'

Gal. 4,
26.

Ps. 80,
5.

v. 2.

the latter sentence hath not, wherein is said, *the flesh of Thy saints for the beasts of the earth*; but there is surely understood what the former hath, namely, *they have made*. VER. 6.

Moreover, the anger and jealousy of God are not emotions of God; as some do charge upon the Scriptures which they do not understand: but under the name of anger is to be understood the avenging of iniquity; under the name of jealousy, the exaction of chastity; that the soul may not despise the law of her Lord, and perish by departing in fornication from the Lord. These then in their actual operation in men's affliction are violent; but in the disposal of God they are calm, unto Whom hath been said, *But Thou, O Lord of virtues, with calmness dost judge*. Wisd. 12, 18. But it is clearly enough shewn by these words, that for sins these tribulations do befall men, though they be faithful: although hence may bloom the Martyrs' glory by occasion of their patience, and the yoke of discipline godly endured as the scourge of the Lord. Of this the Maccabees amid sharp tortures, of this the three men amid flames innocuous, of this the holy Prophets in captivity, do testify. For although paternal correction most bravely and most godly they endure, yet they do not hide the fact, that these things have befallen them for the deservings of their sins. For their voice is that too in the Psalms, *Chastening the Lord hath chastened me, and unto death He hath not delivered me*. Ps. 118, 18. For, *He scourgeth every son whom He receiveth*. Dan. 3, 21. *And what son is there unto whom his father would not give discipline?* Heb. 12, 6.

9. But that which he addeth, (ver. 6.) *Pour forth Thine anger upon the nations which have not known Thee, and upon the kingdoms which have not called upon Thy name*; this too is a prophecy, not a wish. Not in the imprecation of malevolence are these words spoken, but foreseen by the Spirit they are predicted: just as in the case of Judas the traitor, the evil things which were to befall him have been so prophesied as if they were wished. For in like manner as the prophet doth not command Christ, though in the imperative mood he giveth utterance to what he saith, *Gird Thou Thy sword about Thy thigh, O Most Mighty: in Thy beauty and in Thy godliness, both go on, and prosperously proceed, and reign*: so he doth not wish, but doth prophesy, Ps. 45, 3, 4.

PSALM LXXIX. who saith, *Pour forth Thine anger upon the nations which have not known Thee.* Which in his usual way he repeateth, saying, *And upon the kingdoms which have not called upon Thy name.* For nations have been repeated in kingdoms: and that they have not known Him, hath been repeated in this, that they have not called upon His name. How then must be understood, what the Lord saith in the Gospel, *The servant who knoweth not the will of his Lord, and doth things worthy of stripes, shall be beaten with a few; but the servant who knoweth the will of his Lord, and doeth things worthy of stripes, shall be beaten with many:* if greater the anger of God is against the nations, which have not known the Lord? For in this which he saith, *Pour forth Thine anger,* with this word he hath clearly enough pointed out, how great anger he hath willed that there should be understood. Whence afterwards he saith, *Render to our neighbours seven times as much.* Is it not that there is a great difference between servants, who, though they know not the will of their Lord, do yet call upon His name, and those that are aliens from the family of so great a Master, who are so ignorant of God, as that they do not even call upon God? For in place of Him they call upon either idols or demons, or any creature they choose; not the Creator, Who is blessed for ever. For those persons, concerning whom he is prophesying this, he doth not even intimate to be so ignorant of the will of their God, as that still they fear the Lord Himself; but so ignorant of the Lord Himself, that they do not even call upon Him, and that they stand forth as enemies of His name. There is a great difference then between servants not knowing the will of their God, and yet living in His family and in His house, and enemies not only setting the will against knowing the Lord Himself, but also not calling upon His name, and even in His servants fighting against it.

10. Ver. 7. Lastly, there followeth, *For they have eaten up Jacob, and his place they have made desolate.* For Jacob did bear the figure of the Church, as Esau did of the old Synagogue. Whence hath been said; *And the elder shall serve the younger.* It is possible that under this name there should be understood that inheritance of God, whereof we

were speaking, to invade and lay waste which, after the resurrection and ascension of the Lord, the Gentiles came VER.
7. with persecution. But how we should view *the place* of Jacob, must be understood. For rather the place of Jacob may be supposed to be that city, wherein was also the Temple, whither-unto the whole of that nation for the purpose of sacrifice and worship, and to celebrate the Passover, the Lord had commanded to assemble. For if the assemblies of Christians, letted and suppressed by persecutors, has been what the Prophet would have to be understood, it would seem that he should have said, places made desolate, not place. Still we may take the singular number as put for the plural number; as dress for clothes, soldiery for soldiers, cattle for beasts: for many words are usually spoken in this manner, and not only in the mouths of vulgar speakers, but even in the eloquence of the most approved authorities. Nor to divine Scripture herself is this form of speech foreign. For even she hath put frog for frogs, locust for locusts, and countless expressions of the like kind. Ps. 78,
46. But that which hath been said, *They have eaten up Jacob*, the same is well understood, in that many men into their own evil-minded body, that is, into their own society, they have constrained to pass.

11. He remembereth, however, that although to them on account of their most perverse will by the anger of God a worthy retribution was to be rendered, yet that they could not prevail any thing against His inheritance, unless He had Himself willed, for her sins, by scourging to amend the same. Whence he subjoineth, *Remember not our iniquities of old*. He saith not by-gone, which might have even been recent; but *of old*, that is, coming from parents. For to such iniquities damnation, not correction, is¹ owing. *Speedily let¹ Thy mercies anticipate us*. Anticipate, that is, at Thy judgment. ^{al.}
'would
be' For *mercy exalteth above in judgment*. Now there James
2, 13. is *judgment without mercy*, but to him that hath not shewed mercy. But whereas he addeth, *for we have become exceeding poor*: unto this end he willeth that the mercies of God should be understood to anticipate us; that our own poverty, that is, weakness, by Him having mercy, should be aided to do His commandments, that we may not come to His judgment to be condemned.

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LXXIX.
¹ *Salu-
taris.*

12. Therefore there followeth, (ver. 9.) *Help us, O God, our healing¹ One.* By this word which he saith, *our healing One*, he doth sufficiently explain what sort of poverty he hath willed to be understood, in that which he had said, *for we have become exceeding poor.* For it is that very sickness, to which a healer is necessary. But while he would have us to be aided, he is neither ungrateful to grace, nor doth he take away free-will. For he that is aided, doth also of himself something. He hath added also, *for the glory of Thy Name, O Lord, deliver us:* in order that he who glorieth, not in himself, but in the Lord may glory. *And merciful be Thou*, he saith, *to our sins for Thy Name's sake:* not for our sake. For what else do our sins deserve, but due and condign punishments? But *merciful be Thou to our sins, for Thy Name's sake.* Thus then Thou dost deliver us, that is, dost rescue us from evil things, while Thou dost both aid us to do justice, and art merciful to our sins, without which in this life we are not. For *in Thy sight shall no man living be justified.* But sin is iniquity². And *if Thou shalt have marked iniquities, who shall stand?*

Ps. 143,
2.
² i. e. in-
justice.
¹ John
3, 1.
Ps. 130,
3.

13. Ver. 10. But that which he addeth, *lest at any time they should say among the Gentiles, Where is their God?* must be taken as rather for the Gentiles themselves. For to a bad end they come that have despaired of the true God, thinking that either He is not, or doth not help His own, and is not merciful to them. But this which followeth, *and that there may be known among the nations before our eyes the vengeance of the blood of Thy servants which hath been shed:* is either to be understood as of the time, when they believe in the true God that used to persecute His inheritance; because even that is vengeance, whereby is slain the fierce iniquity of them by the sword of the Word of God, concerning which hath been said, *Gird Thou Thy sword:* or when obstinate enemies at the last are punished. For the corporal ills which they suffer in this world, they may have in common with good men. There is also another kind of vengeance; that wherein the Church's enlargement and fruitfulness in this world after so great persecutions, wherein they supposed she would utterly perish, the sinner and unbeliever and enemy seeth, and is

angry; with his teeth he shall gnash, and shall pine away. ^{VER.}
 For who would dare to deny that even this is a most heavy ^{10.}
 punishment? But I know not whether that which he saith, ^{Ps. 112,}
before our eyes, is taken with sufficient elegance, if by this
 sort of punishment we understand that which is done in the
 inmost recesses of the heart, and doth torment even those
 who blandly smile at us, while by us there cannot be seen
 what they suffer in the inner man. But the fact, that
 whether in them believing their iniquity is slain, or whether
 the last punishment is rendered to them persevering in their
 naughtiness, without difficulty of doubtfulness is understood
 in the saying, *that there may be known before our eyes*
vengeance among the nations.

14. And this indeed, as we have said, is a prophecy, not
 a wish: but for the sake of that which hath been written of
 in the Apocalypse, under the Altar of God the Martyrs ^{Rev. 6,}
 crying unto God, and saying, *How long, O Lord, dost Thou* ^{10.}
not avenge¹ our blood, we must not omit to notice how it ^{al. judge}
 ought to be taken; lest the saints should be thought to ^{and}
 desire vengeance for the sake of gratifying hatred, which ^{avenge}
 is a thing very far from their perfect state: and yet it is
 written, *A just man shall exult when he shall have seen* ^{Ps. 58, 9.}
vengeance on the ungodly; his hands he shall wash in the
blood of a sinner. And the Apostle saith, *Avenging not* ^{Rom.}
yourselves, my beloved, but give ye place to wrath: for it ^{12, 19.}
is written, To Me vengeance, and I will requite, saith the ^{Deut.}
Lord. So that not even he doth command that they should ^{32, 35.}
 wish not to be avenged, but that not avenging themselves
 they should give place to the anger of God, Who hath said,
To Me vengeance, and I will requite. And the Lord in
 the Gospel hath set before us the widow for an example, ^{Luke 18,}
 who longing to be avenged, did intercede with the unjust ^{3.}
 judge, who at length heard her, not as being guided by
 justice, but overcome with weariness: but this the Lord
 hath set before us, to shew that much more the just God
 will speedily make the judgment of His elect, who cry
 unto Him day and night. Thence is also that cry of
 the Martyrs under the altar of God, that they may be ^{Rev. 6, 9.}
 avenged in the judgment of God. Where then is the, ^{Mat. 5,}
your enemies, do good unto them that hate you, and pray ^{44.}

PSALM *for them that persecute you?* Where is also the, *Not rendering evil for evil, nor cursing for cursing:* and, *unto no man rendering evil for evil?* For if evil for evil must not be rendered to any one, not only an evil deed must not be rendered for an evil deed, but not even an evil wish must be rendered for an evil deed or wish. But he doth render an evil wish, who, even though he doth not himself take vengeance, doth yet look forward and desire that God shall punish his enemy. Wherefore inasmuch as both a just man and an evil man would have vengeance taken by the Lord upon their enemies, whence should they be distinguished, except that a just man would rather have his enemy corrected than punished; and when he seeth vengeance taken upon him by the Lord, he is not delighted with his punishment, because he doth not hate him; but with the Divine justice, because he loveth God? Lastly, if in this world vengeance is taken upon him, he doth even rejoice either for him, if he is amended; or at least for others, that they fear to imitate him. Himself also is made better, not by feasting his hatred on his punishment, but by correcting his strayings. And thus of good-will it is, not of ill-will, that the just man doth rejoice, when he seeth vengeance and washeth his hands, that is, maketh his works more clean, in the blood, that is, in the destruction of the sinner, deriving from thence not joy at another's ill, but an instance of divine admouition. But if in the world to come at the last judgment of God he hath vengeance taken for him, the same thing is pleasing to him as to God; that it should not be well with evil men, that even the ungodly should not reap the recompenses of the godly: which is a very unjust thing, and foreign to the rule of truth which the just man loveth. For when the Lord was exhorting us to love enemies, He set before us the example of our Father, Who is in Heaven, *Who maketh His sun to rise upon good men and evil men, and raineth upon just men and unjust men:* doth He yet therefore not chasten even by temporal correction, or not condemn at the last the obstinately hardened? Let therefore an enemy be so loved as that the Lord's justice whereby he is punished displease us not, and let the justice whereby he is punished so please us, as that the joy is not at his evil but at the good Judge. But a

malevolent soul is sorrowful, if his enemy by being corrected shall have escaped punishment: and when he seeth him punished, he is so glad that he is avenged, that he is not delighted with the justice of God, Whom he loveth not, but with the misery of that man whom he hateth: and when he leaveth judgment to God, he hopeth that God will hurt more than he could hurt: and when he giveth food to his hungry enemy, and drink to him thirsty, he hath an evil-minded sense of that which is written, *For thus doing thou shalt heap coals of fire upon his head.* For he trieth to aggravate the case the more, and to stir up against him the indignation of God, which he supposeth to be signified by the coals of fire; not perceiving that this fire is the burning sorrow of repentance, until such time as the head uplifted by pride is depressed unto healthful humility by the kindnesses shewn by an enemy, and by the good of the latter the evil of the former is overcome. Whence the Apostle hath guardedly added, *Be not overcome of evil, but with good overcome evil.* But how can he with good overcome evil, that on the surface is good, in the depth of heart evil; that in work doth spare, and in heart doth rage; in hand gentle, in will cruel? In such sort then under the appearance of one asking in this Psalm, future vengeance on the ungodly is prophesied of, as that we are to understand that holy men of God have loved their enemies, and have wished no one any thing but good, which is godliness in this world, everlasting life in that to come; but in the punishments of evil men, they have taken pleasure not in the ills of them, but in God's good judgments; and wheresoever in the holy Scriptures we read of their hatreds against men, they were the hatreds of vices, which every man must needs hate in himself, if he loveth himself.

15. Ver. 12. But now in that which followeth, *Let there come in before Thy sight*, or, as some copies have it, *In Thy sight, the groans of the fettered*: not easily doth any one discover that the Saints were thrown into fetters by persecutors; and if this doth happen amid so great and manifold a variety of punishments, so rarely it doth happen, that it must not be believed that the prophet had chosen to allude to this especially in this verse. But, in fact, the fetters are

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the infirmity and the corruptibleness of the body, which do weigh down the soul. For by means of the frailty thereof, as a kind of material for certain pains and troubles, the persecutor might constrain her unto ungodliness. From

Phil. 1,
23.

these fetters the Apostle was longing to be unbound, and to be with Christ; but to abide in the flesh was necessary for their sakes unto whom he was ministering the Gospel.

1 Cor.
15, 45.

Until then this corruptible put on incorruption, and this mortal put on immortality, like as it were with fetters, the weak flesh doth let the willing spirit. These fetters then

Mat. 26,
41.

not any do feel, but they that in themselves do groan being

2 Cor. 5,
4.

burthened, desiring to be clothed upon with the tabernacle which is from Heaven; because both death is a terror, and mortal life is sorrow. In behalf of these men groaning the Prophet doth redouble his groaning, that their groaning may

Eccelus.
6, 25.

come in in the sight of the Lord. They also may be understood to be fettered, who are enchained with the precepts of wisdom, the which being patiently supported are turned into ornaments: whence it hath been written, "*Put thy feet into her fetters.*" According to the greatness, he saith, of *Thy arm, receive Thou unto adoption the sons of them that are*

¹*mortifi-*
catorum

*put to death*¹: or, as is read in some copies, *Possess Thou sons by the death of the punished*². Wherein the Scripture seemeth to me to have sufficiently shewn, what hath been the groan of the fettered, who for the name of Christ endured most grievous persecutions, which in this Psalm are most clearly prophesied. For being beset with divers sufferings, they used to pray for the Church, that their blood might not be without fruit to posterity; in order that the Lord's harvest might more abundantly flourish by the very means whereby enemies thought that she would perish. For *sons of them that were put to death* he hath called them who were not only not terrified by the sufferings of those that went before, but in Him for Whose name they knew them to have suffered, being inflamed with their glory which did inspire them to the like, in most ample hosts they believed. Therefore he hath said, *According to the greatness of Thine arm.* For so great a wonder followed in the case of Christian

² *Punitorum*, but Mss. ap. Ben. and Oxf. *mortificatorum*.

peoples, as they, who thought they would prevail aught by persecuting her, no wise believed would follow. VER.
13.

16. Ver. 13. *Render, he saith, to our neighbours seven times so much into their bosoms.* Not any evil things he is wishing, but things just he is foretelling and prophesying as to come. But in the number seven, that is, in sevenfold retribution, he would have the completeness of the punishment to be perceived, for with this number fulness is wont to be signified. Whence also there is this saying for the good, *He shall receive in this world seven times as much^b*: Mark
10, 30.
2 Cor. 6,
10. which hath been put for all. *As if having nothing, and possessing all things.* Of neighbours he is speaking, because amongst them dwelleth the Church even unto the day of severing: for not now is made the corporal separation. *Into their bosoms,* he saith, as being now in secret, so that the vengeance which is now being executed in secret in this life, hereafter may be known among the nations before our eyes. For when a man is given over to a reprobate mind, in his inward bosom he is receiving what he deserveth of future punishments. *Their reproach wherewith they have reproached Thee, O Lord.* This do Thou render to them sevenfold into their bosoms, that is, in return for this reproach, most fully do Thou rebuke them in their secret places. For in this they have reproached Thy Name, thinking to efface Thee from the earth in Thy servants.

17. Ver. 14. *But we Thy people,* must be taken generally of all the race of godly and true Christians. *We,* then, whom they thought they had power to destroy, *Thy people, and the sheep of Thy flock:* in order that he that glorieth may glory in the Lord, *will confess to Thee for an age.* But some copies 1 Cor. 1,
31. have it, *will confess to Thee for everlasting.* Out of a Greek ambiguity this diversity hath arisen. For that which the Greek hath *εις τὸν αἰῶνα*, may be interpreted both by *for everlasting,* and *for an age:* but according to the context we must understand which is the better interpretation. The sense then of this passage seemeth to me to shew, that we ought to say *for an age,* that is, even unto the end of time. But the following verse after the manner of the Scriptures,

^b On Matt. 19, 29. there is a var. E. V. 'hundredfold.' reading 'manifold,' but not 'sevenfold.'

PSALM LXXIX. and especially of the Psalms, is a repetition of the former with the order changed, putting that before which in the former case was after, and that after which in the former case was before. For whereas in the former case there had been said, *we will confess to Thee*, instead of the same herein hath been said, *we will proclaim Thy praise*. And so whereas in the former case there had been said, *for an age*, instead of the same herein hath been said, *for generation and generation*. For this repetition of generation doth signify perpetuity: or, as some understand it, it is because there are two generations, an old and a new. But in this age both

John 3, 5. take place. For *he that shall not have been born again of water and the Spirit, shall not enter into the kingdom of heaven*. Secondly, because in this age the praise of God is proclaimed: for in the age to come, when *we shall see Him as He is*, henceforth there will be no one unto whom it may be proclaimed. *We, then, Thy people, and the sheep of Thy flock*, whom they thought they could consume by persecution, *will confess to Thee for an age*, that is, while there abideth even unto the end Thy Church, which they endeavoured to efface; *unto generation and generation will proclaim Thy praise*; which praise, since they would have silenced, they endeavoured to make an end of us. But in many places of holy Scriptures we have already made known to you that confession is also put for praise: as in this passage it is,

Eccles. 39, 35. *These words ye shall say in confession, 'That the works of the Lord are very good.'* And especially that which the Saviour Himself saith, Who had not any sin at all, which by repent-

Mat. 11, 25. *ance to confess: I confess to Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes.* I have said this, in order that it may be more clearly perceived how in the expression, *We will proclaim Thy praise*, the same hath been repeated as had been said higher up, *We will confess to Thee*.

PSALM LXXX.

LAT.
LXXIX.—
EXPOSITION.
—*A Sermon delivered to the people. See §. 10.*

1. THERE are not very many things in this Psalm, wherein our discourse hath difficulty, or wherein the attention of the hearers hath any obstacle to prevent their understanding. Furthermore, with the aid of the Lord, having affectionate desire to hear and see what things have been prophesied and foretold, as those educated in the school of Christ, we ought to hasten over the things which are evident: so that if perchance things obscure demand the office of an interpreter, those things which are evident ought to require of me the office of a reader. The song here is of the Advent of the Lord and our Saviour Jesus Christ, and of His vineyard. But the singer of the song is that Asaph, as far as doth appear, enlightened and converted, by whose name ye know the synagogue to be signified. Lastly, the title of the Psalm is; *For the end in behalf of them that shall be changed*: Rom. 10, that is, for the better. For Christ, the end of the Law, hath⁴ come on purpose that He should change men for the better. And he addeth, *a testimony to Asaph himself*. A good testimony of truth. Lastly, this testimony doth confess both Christ and the vineyard; that is, Head and Body, King and people, Shepherd and flock, and the entire mystery of all Scriptures, Christ and the Church. But the title of the Psalm doth conclude with, *for the Assyrians*. The Assyrians Ps. 78, are interpreted, *men guiding*. Therefore it is no longer a⁹ generation which hath not guided the heart thereof, but now a generation guiding. Therefore hear we what he saith in this testimony.

2. Ver. 1. *Thou that feedest Israel, hearken*. What is, *Thou that feedest Israel, hearken, Thou that conductest Joseph like sheep?* He is being invoked to come, He is being expected until He come, He is being yearned for until

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LXXX.

He come. Therefore may He find 'men guiding:' *Thou that conductest*, he saith, *Joseph like sheep*: Joseph himself like sheep. Joseph himself are the sheep, and Joseph himself is a sheep. Observe Joseph; for although even the interpretation of his name doth aid us much, for it signifieth increase; and He came indeed in order that the grain given to death¹ might arise manifold; that is, that the people of God might be increased; nevertheless according to that which ye know already happened to Joseph, let it come into your mind how he was sold by his brethren, let it come into your mind how having been dishonoured by his own, among aliens he was exalted; and ye will perceive in Whose flock we ought to be, with them who now do guide their heart, in order that the stone rejected by the builders may become for the Head of the corner, holding two walls coming from different quarters, but in the corner at one. *Thou that sittest upon the Cherubin*. Cherubin is the seat of the glory of God, and is interpreted the fulness of knowledge. There God sitteth in the fulness of knowledge. Though we understand the Cherubin to be the exalted powers and virtues of the heavens: yet, if thou wilt, thou wilt be Cherubin². For if Cherubin is the seat of God, hear what saith the Scripture: *The soul of a just man is the seat of wisdom*. How, thou sayest, shall I be the fulness of knowledge? Who shall fulfil this? Thou hast the means of fulfilling it: *The fulness of the Law is love*. Do not run after many things, and strain thyself. The amplitude of the branches doth terrify thee: by the root hold, and of the greatness of the tree think not. Be there in thee love, and the fulness of knowledge must needs follow. For what doth he not know that knoweth love? Inasmuch as it hath been said, *God is love*.

¹ 'mortificatum.'
John 12, 24.
Gen. 37, 28.
Gen. 41, 40.

Mat. 21, 42.
Ps. 118, 22.

² see
S. Marcarius,
Hom. 1.

Rom. 13, 10.

1 John
4, 8.

3. Ver. 2. *Thou that sittest upon the Cherubin, appear*. For we went astray because Thou didst not appear. *Before Ephraim and Benjamin and Manasse*. Appear, I say, before the nation of the Jews, before the people of Israel. For there is Ephraim, there Manasses, there Benjamin. But to the interpretation let us look: Ephraim is fruit-bearing, Benjamin son of right hand, Manasses one forgetful. Appear Thou then before one made fruitful, before a son of the right hand: appear Thou before one forgetful, in order that he may

be no longer forgetful, but Thou mayest come into his mind VER. 3. that hast delivered him. For if the Gentiles shall be remembered, and if there shall be converted to the Lord all the Ps. 22, 27. ends of the earth: hath not the very people that cometh of Abraham had its own wall, which rejoiceth in the corner, seeing that it hath been written, *A remnant shall be saved? Stir* Rom. 9, *Thou up Thy power.* For weak Thou wast when it was being 27. said, *If Son of God He is, let Him come down from the Cross.* Mat. 27, Thou wast seeming to have no power: the persecutor had 40. power over Thee: and Thou didst shew this aforetime, for Jacob too himself prevailed in wrestling, a man with an Gen. 32, angel. Would he at any time, except the angel had been 26. willing? And man prevailed, and the angel was conquered: and victorious man holdeth the angel, and saith, *I will not let thee go, except thou shalt have blessed me.* A great sacrament! He both standeth conquered, and blesseth the conqueror. Conquered, because he willed it; in flesh weak, in majesty strong. And he blessed him; *Thou shalt be* Ib. 28. *called,* he saith, *Israel.* Nevertheless also he touched the hollow of the thigh, and it shrank, and the same one man he made both blessed and halt. Thou seest that the people of the Jews have halted: see therein also the family of the Apostles. *Stir up,* therefore, *Thy power.* How long dost Thou seem weak? Having been crucified of weakness, 2 Cor. 13, 4. rise Thou in power: *Stir up Thy power, and come Thou, to save us.*

4. Ver. 3. *O God, convert us.* For averse we have been from Thee, and except Thou convert us, we shall not be converted. *And illumine Thy face, and we shall be saved.* Hath He any wise a darkened face? He hath not a darkened face, but He placed before it a cloud of flesh, and as it were a veil of weakness; and when He hung on the tree, He was not thought the Same as He was after to be acknowledged when He was sitting in Heaven. For thus it hath come to pass. Christ present on the earth, and doing miracles, Asaph knew not; but when He had died, after that He rose again, and ascended into Heaven, he knew Him. He was pricked to the heart, and he may have spoken¹ also 1 Oxf. Mss. 'he spoke' of Him this testimony which now we acknowledge in this Psalm; *Illumine Thou Thy face, and we shall be whole.*

PSALM LXXX. Thou didst cover Thy face, and we were sick: illumine
LXXX. Thou the same, and we shall be whole.

5. Ver. 4. *O Lord God of virtues, how long wilt Thou be angry with the prayer of Thy servant? Now Thy servant. Thou wast angry at the prayer of Thy enemy, wilt Thou still be angry with the prayer of Thy servant? Thou hast converted us, we know Thee, and wilt Thou still be angry with the prayer of Thy servant? Thou wilt evidently be angry, in fact, as a father correcting, not as a judge condemning. In such manner evidently Thou wilt be angry, because it hath been written, My son, drawing near unto the service of God, stand thou in righteousness and in fear, and prepare thy soul for temptation. Think not that now the wrath of God hath passed away, because thou hast been converted. The wrath of God¹ hath passed away from thee, but only so that it condemn not for everlasting. But He scourgeth, He spareth not: because He scourgeth every son whom He receiveth. If thou refusest to be scourged, why dost thou desire to be received? He scourgeth every son whom He receiveth. He scourgeth every one, Who did not spare even His only Son. But nevertheless, How long wilt Thou be angry with the prayer of Thy servant? No longer Thine enemy: but, Thou wilt be angry with the prayer of Thy servant, how long?*

6. Ver. 5. There followeth: *Thou wilt feed us with the bread of tears, and wilt give us to drink with tears in measure. What is, in measure? Hear the Apostle; Faithful is God, Who doth not suffer you to be tempted above that ye are able to bear. The measure is, according to your powers: the measure is, that thou be instructed, not that thou be crushed.*

7. Ver. 6. *Thou hast set us for a contradiction to our neighbours. Evidently this did come to pass: for out of Asaph were chosen they that should go to the Gentiles and preach Christ, and should have it said to them, "Who is this proclaimer of new demons?" Thou hast set us for a contradiction to our neighbours. For they were preaching Him Who was the subject of the contradiction. Whom did they preach? That after He was dead, Christ rose again. Who would hear this? Who would know this? It is a*

Eccles.
2, 1.

¹so Oxf.
Mss.
Ben. 'it'
Heb. 12,
6.

1Cor. 10,
13.

Acts 17,
18.
²E. V.
strange
gods.

new thing. But signs did follow, and to an incredible thing miracles gave credibility. He was contradicted, but the contradictor was conquered, and from being a contradictor was made a believer. There, however, was a great flame: there the martyrs fed with the bread of tears, and given to drink in tears, but in measure, not more than they were able to bear; in order that after the measure of tears there should follow a crown of joys. *And our enemies have sneered at us.* And where are they that sneered? For a long while it was said, Who are they that worship the Dead One, that adore the Crucified? For a long while so it was said. Where is the nose of them that sneered? Now do not they that censure flee into caves, that they may not be seen? *And our enemies have sneered at us.*

8. But ye see what followeth: (ver. 7.) *O Lord God of virtues convert us, and shew Thy face, and we shall be whole.* (Ver. 8.) *A vineyard out of Egypt Thou hast brought over, Thou hast cast out the nations, and hast planted her.* It was done, we know. How many nations were cast out? Amorites, Cethites, Jebusites, Gergesites, and Evites: after whose expulsion and overthrow, there was led in the people delivered out of Egypt, into the land of promise. Whence the vineyard was cast out, and where she was planted, we have heard. Let us see what next was done, how she believed, how much she grew, what ground she covered. *A vineyard out of Egypt Thou hast brought over, Thou hast cast out the nations, and hast planted her.*

9. Ver. 9. *A way Thou hast made in the sight of her, and hast planted the roots of her, and she hath filled the land.* Would she have filled the land, unless a way had been made in the sight of her? What was the way which was made in the sight of her? *I am, He saith, the Way, the Truth, and the Life.* With reason she hath filled the land. That hath now been said of this vineyard, which hath been accomplished at the last. But in the mean time what? (Ver. 10.) *She hath covered the mountains with her shadow, and with her branch the cedars of God.* (Ver. 11.) *Thou hast stretched out her boughs even unto the sea, and even unto the river her shoots.* This requireth the office of an expositor, that of a reader and praiser¹ doth not suffice: aid me with ¹one Ms. 'hearer'

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attention; for the mention of this vineyard in this Psalm is wont to overcloud with darkness the inattentive. For the greatness of this vineyard hath been already explained by us: and whence she arose, and whence she became great, hath been said before. *A way Thou hast made in the sight of her, and Thou hast planted her roots, and she hath filled the earth:* hath been said in reference to her perfection. But nevertheless the first Jewish nation was this vine. But the Jewish nation reigned as far as the sea and as far as the river. As far as the sea; it appeareth in Scripture that the sea was in the vicinity thereof. And as far as the river Jordan. For on the other side of Jordan some part of the Jews was established, but within Jordan was the whole nation. Therefore, *even unto the sea and even unto the river,* is the kingdom of the Jews, the kingdom of Israel: but not from sea even unto sea, and from the river even unto the ends of the round world; this is the future perfection of the vineyard, concerning which in this place he hath foretold, *A way Thou hast made in the sight of her, and Thou hast planted her roots, and she hath filled the earth.* When, I say, he had foretold to thee the perfection, he returneth to the beginning, out of which the perfection was made. Of the beginning wilt thou hear? *Even unto the sea, and even unto the river.* Of the end wilt thou hear? *He shall have dominion from sea even unto sea, and from the river even unto the ends of the round world:* that is, *she hath filled the earth.* Let us look then to the testimony of Asaph, as to what was done to the first vineyard, and what must be expected for the second vineyard, nay to the same vineyard. For she is the self-same: for she is not another. Thence John 4, Christ, the "Salvation out of the Jews," thence the Apostles, thence the first believers, and they that laid the prices of their goods before the feet of the Apostles, thence all these things. And if any of the branches were broken off, because of unbelief they were broken: *But thou, O people of the Gentiles, stand fast in faith: be not high-minded, but fear. For if God hath not spared the natural branches, neither will He spare thee. But if thou art highminded, thou dost not bear the root, but the root thee.* What then, the vineyard before the sight whereof a way was made, that she should

Numb.
34, 5.

Ps.72,8.

Ps.72,8.

John 4,
22.

Acts 2,
45; 4,
35.

Rom.
11, 20.
&c.

fill the earth, at first was where? *Her shadow covered the mountains.* Who are the mountains? The Prophets. Why did her shadow cover them? Because darkly they spake the things which were foretold as to come. Thou hearest from the Prophets, Keep the Sabbath-day, on the eighth day circumcise a child, offer sacrifice of ram, of calf, of he-goat. Be not troubled, her shadow doth cover the mountains of God; there will come after the shadow a manifestation. *And her shrubs the cedars of God,* that is, she hath covered the cedars of God; very lofty, but of God. For the cedars are types of the proud, that must needs be overthrown. The *cedars of Lebanon*, the heights of the world, this vineyard did cover in growing, and the mountains of God, all the holy Prophets and Patriarchs.

10. But how far *hast Thou stretched out her boughs?* (Ver. 11.) *Even unto the sea and unto the river her shoots.* Then what? *Wherefore hast Thou thrown down her enclosure?* Now ye see the overthrow of that nation of the Jews: already out of another Psalm ye have heard, *with axe and hammer¹ they have thrown her down.* When could this have been done, except her enclosure had been thrown down. What is her enclosure? Her defence. For she bore herself proudly against her planter. The servants that were sent to her and demanded a recompense, the husbandmen they scourged, beat, slew: there came also the Only Son, they said, *This is the Heir; come, let us kill Him, and our own the inheritance will be:* they killed Him, and out of the vineyard they cast Him forth. When cast forth, He did more perfectly possess the place whence He was cast forth. For thus He threatens her through Isaiah, *I will throw down her enclosure.* Wherefore? *For I looked that she should bring forth grapes, but she brought forth thorns.* I looked for fruit from thence, and I found sin. Why then dost thou ask, O Asaph, *Why hast Thou thrown down her enclosure?* For knowest thou not why? I looked that she should do judgment, and she did iniquity. Must not her enclosure needs be thrown down? And there came the Gentiles when the enclosure was thrown down, the vineyard was assailed, and the kingdom of the Jews effaced. This at first he is lamenting, but not without hope. For of directing

VER.
11.

Ps. 74, 6.
¹ frac-
torio

Mat. 21,
35, &c.

Is. 5, 2.

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the heart he is now speaking, that is, for the "Assyrians," for "men directing," the Psalm is. *Wherefore hast Thou thrown down her enclosure: and there pluck off her grapes all men passing along the way. What is men passing along the way?* Men having dominion for a time.

11. Ver. 13. *There hath laid her waste the boar from the wood.* In the boar from the wood what do we understand? To the Jews a swine is an abomination, and in a swine they imagine as it were the uncleanness of the Gentiles. But by the Gentiles was overthrown the nation of the Jews: but that king who overthrew, was not only an unclean swine, but was also a boar. For what is a boar but a savage swine, a furious swine? *A boar from the wood hath laid her waste. From the wood,* from the Gentiles. For she was a vineyard, but the Gentiles were woods. But when the Gentiles believed, there was said what? "*Then there shall exult all the trees of the woods.*" *The boar from the wood hath laid her waste; and a singular wild beast hath devoured her. A singular wild beast* is what? The very boar that laid her waste is the singular wild beast. Singular, because proud. For thus saith every proud one, It is I, it is I, and no other.

Ps. 96,
12.

12. But with what profit is this? (Ver. 14.) *O God of virtues turn Thou nevertheless.* Although these things have been done, *Turn Thou nevertheless. Look from heaven and see, and visit this vineyard.* (Ver. 15.) *And perfect Thou her whom Thy right hand hath planted.* No other plant Thou, but this make Thou perfect. For she is the very seed of

Gen. 22,
18.

Abraham, she is the very seed in whom all nations shall be blessed: there is the root where is borne the grafted wild olive. *Perfect Thou this vineyard which Thy right hand hath planted.* But wherein doth He perfect? *And upon the Son of man, whom Thou hast strengthened to Thyself.* What can be more evident? Why do ye still expect, that we should still explain to you in discourse, and should we not rather cry out with you in admiration, *Perfect Thou this vineyard which Thy right hand hath planted, and upon the Son of man perfect her?* What Son of man? Him *Whom Thou hast strengthened to Thyself.* A mighty stronghold:

1 Cor. 3,
11.

build as much as thou art able. *For other foundation no*

one is able to lay, except that which is laid, which is Christ Jesus. VER.
16.

13. Ver. 16. *Things burned with fire, and dug up, by the rebuke of Thy countenance shall perish.* What are the things burned with fire and dug up which shall perish from the rebuke of His countenance. Let us see and perceive what are the things burned with fire and dug up. Christ hath rebuked what? Sins: by the rebuke of His countenance sins have perished. Why then are sins burned with fire and dug up? Of all sins, two things are the cause in man, desire and fear. Think, examine, question your hearts, sift your consciences, see whether there can be sins, except they be either of desire, or of fear. There is set before thee a reward to induce thee to sin, that is, a thing which delighteth thee; thou doest it, because thou desirest it. But perchance thou wilt not be allured by bribes; thou art terrified with menaces, thou doest it because thou fearest. A man would bribe thee, for example, to bear false witness. Countless cases there are, but I am setting before you the plainer cases, whereby ye may imagine the rest. Hast thou hearkened unto God, and hast thou said in thy heart, *What doth it profit a man, if he gain the whole world, but of his own soul suffer loss?* Mat. 16,
26. I am not allured by a bribe to lose my soul¹ to gain money.¹ or 'life' He turneth himself to stir up fear within thee, he who was not able to corrupt thee with a bribe, beginneth to threaten loss, banishment, massacres, perchance, and death. Therein now, if desire prevailed not, perchance fear will prevail to make thee sin. But furthermore, if out of the Scriptures there cometh into thy mind, forbidding desire, *what doth it profit a man, if he gain the whole world, but if his own soul suffer loss:* let there come also into thy mind, forbidding fear, *Fear not them who kill body, but soul are not able to kill.* Mat. 10,
28. Whosoever will kill thee may do it as far as the body, as for the soul he may not. Thy soul will not die unless thou shalt have willed to kill it. Let another's iniquity slay thy flesh, so long as the truth preserveth thy soul. But if from the truth thou shalt have started aside, what more will the enemy do to thee than thou art of thyself doing to thyself? The raging enemy is able to kill thy flesh: but thou by bearing false witness art killing thy soul. Hear the Scripture. *The* Wisd. 1,
11.

All sins
are
either of
desire or
of fear.

PSALM LXXX. *mouth which lieth slayeth the soul.* Therefore, my brethren, unto every right deed love and fear do lead: unto every sin love and fear do lead. To make thee do well, thou lovest God and fearest God: to make thee do ill, thou lovest the world and fearest the world. Let these two things be turned unto good: thou didst love the earth, love life eternal; thou didst fear death, fear hell. Whatever to thee if unrighteous the world hath promised, will it be able to give as much as God will give to the righteous? Whatever the world hath threatened thee if righteous, will it be able to do what God doeth to the unrighteous? Wilt thou see what God will give, if thou shalt have lived righteously? *Come, ye blessed of My Father, receive the kingdom which hath been prepared for you from the beginning of the world.* Wilt thou see what **Mat. 25, 34.** He will do to ungodly men? *Go ye into fire everlasting, which hath been prepared for the devil and his angels.* It is well thou wouldest have nothing else than that it should be well with thee. For in that thing which thou lovest, thou wouldest have it well with thee; and in that thing which thou fearest, thou wouldest not that it should be ill with thee: but thou dost not seek it in that country wherein it ought to be sought. Thou art in haste: for thou wouldest be both without indigence and without trouble. A good thing it is which thou wouldest have, but endure that which thou wouldest not, in order that thou mayest attain unto that which thou wouldest. Furthermore, the face of Him effacing sins shall do what? What are the sins set alight with fire and dug up? What had evil love done? A fire, as it were, it had set alight. What had evil fear done? It had dug up, as it were. For love doth inflame, fear doth humble: therefore, sins of evil love, with fire were lighted: sins of evil fear, were dug up. On the one hand, evil fear doth humble, and good love doth light; but in different ways respectively. For even the husbandman interceding for the tree, that it **Luke 13, 8.** should not be cut down, saith, *I will dig about it, and will apply a basket of dung.* The dug trench doth signify the godly humility of one fearing, and the basket of dung the profitable squalid state of one repenting. But concerning **Luke 12, 49.** the fire of good love the Lord saith, *Fire I have come to send into the world.* With which fire may the fervent in spirit

burn, and they too that are inflamed with the love of God and their neighbour. And thus, as all good works are wrought by good fear and good love, so by evil fear and evil love all sins are committed. Therefore, *Things set alight with fire and dug up, to wit, all sins, by the rebuke of Thy countenance shall perish.* VER. 17. 18.

14. Ver. 17. *Let Thy hand be upon the Man of Thy right hand, and upon the Son of Man Whom Thou hast strengthened Thyself.* (Ver. 18.) *And we depart not from Thee.* How long is the generation crooked and provoking, and one which directeth not their heart? Let Asaph say, *Let Thy mercy shew herself, do well with Thy vineyard; perfect her.* Forasmuch as *blindness in part befel Israel, in order that the fulness of the Gentiles might come in, and so all Israel might be saved.* Ps.78,8. Rom.11, 25. Thy face having been shewn upon the Man of Thy right hand, Whom Thou hast strengthened to Thyself, we depart not from Thee. How long dost Thou rebuke us? How long censure? This do, *And we depart not from Thee. Thou wilt quicken us, and Thy Name we will invoke.* Thou shalt be sweet to us, *Thou wilt quicken us.* For aforesaid we did love earth, not Thee: but Thou hast mortified our members which are upon the earth. Col. 3, 5. For the Old Testament, having earthly promises, seemeth to exhort that God should not be loved for nought, but that He should be loved because He giveth something on earth. What dost thou love, so as not to love God? Tell me. Love, if thou canst, any thing which He hath not made. Look round upon the whole creation, see whether in any place thou art held with the birdlime of desire, and hindered from loving the Creator, except it be by that very thing which He hath Himself created, Whom thou despisest. But why dost thou love those things, except because they are beautiful? Can they be as beautiful as He by Whom they were made? Thou admirest these things, because thou seest not Him: but through those things which thou admirest, love Him Whom thou seest not. Examine the creation; if of itself it is, stay therein: but if it is of Him, for no other reason is it pre-judicial to a lover, than because it is preferred to the Creator. Why have I said this? With reference to this verse, brethren. Dead, I say, were they that did worship

PSALM LXXX. God that it might be well with them after the flesh : *For to be wise after the flesh is death* : and dead are they that do not worship God gratis, that is, because of Himself He is good, not because He giveth such and such good things, which He giveth even to men not good. Money wilt thou have of God? Even a robber hath it. Wife, abundance of children, soundness of body, the world's dignity, observe how many evil men have. Is this all for the sake of which thou dost worship Him? Thy feet will totter, thou wilt suppose thyself to worship without cause, when thou seest those things to be with them who do not worship Him. All these things, I say, He giveth even to evil men, Himself alone He reserveth for good men. *Thou wilt quicken us* ; for dead we were, when to earthly things we did cleave ; dead we were, when of the earthly man we did bear the image. *Thou wilt quicken us* ; Thou wilt renew us, the life of the inward man Thou wilt give us. *And Thy Name we will invoke* ; that is, Thee we will love. Thou to us wilt be the sweet forgiver of our sins, Thou wilt be the entire reward of the justified. (Ver. 20.) *O Lord God of virtues, convert us, and shew Thy face, and we shall be whole.*

LAT.
LXXX.

PSALM LXXXI.

EXPOSITION.

A Sermon to the people of Carthage.

WE have undertaken to speak to you of the present Psalm ; let your quietness aid our voice, for it is somewhat worn out : the attention of the hearers, and the help of Him Who bids me speak, will give it strength. For a Title this Psalm hath, *Unto the end for the presses, on the fifth of the Sabbath, a Psalm to Asaph himself.* Into one title many mysteries are heaped together, still so that the lintel of the Psalm indicates the things within. As we have to speak of the presses, let no one expect that we shall speak of a vat, of a press, of olive baskets¹ ; because neither the Psalm hath

¹ fiscinis

this, and therefore it indicateth the greater mystery. For TITLE. indeed if the text of the Psalm contained any thing of the sort, there would be some one who would imagine that the presses were to be taken to the letter, and nothing more to be sought there, nor any thing put mystically, and signified in sacred meaning; but he would say, 'The Psalm speaketh simply of presses, and thou tellest me of I know not what beside that thou imaginest!

No such thing did ye hear in this when it was reading. Therefore take the presses for the mystery of the Church, which is now transacting. In the presses we observe three things, pressure, and of the pressure two things, one to be laid up, the other to be thrown away. There takes place then in the press a treading, a crushing, a weight: and with these the oil strains out secretly into the vat, the lees run gemel-
larium openly down the streets.

Look intently on this great spectacle. For God ceaseth not to exhibit to us that which we may look upon with great joy, nor is the madness of the Circus to be compared with this spectacle. That belongeth to the lees, this to the oil. When therefore ye hear the blasphemers babble impudently and say that distresses abound in Christian times; for ye know that they love to say this: and it is an old proverb, yet one that began from Christian times, 'God gives no rain; count it to the Christians^a!' Although it was those of old that said thus. But these now say also, 'That God sends rain, count it to the Christians! God sends no rain; we sow not. God sends rain; we reap not!' And they wilfully make that an occasion of shewing pride, which ought to make them more earnest in supplication, choosing rather to blaspheme than to pray.

When therefore they talk of such things, when they make such boasts, when they say these things, and say them in defiance, not with fear, but with loftiness, let them not

^a 'Duc ad Christianos.' al. 'dicat Christianus,' with other variations. The Ben. Editor refers to De Civ. Dei, ii. c. 3. where a similar proverb is noticed, and Tertull. Apol. c. 40. "If the Tiber rises to the walls, if the Nile rises not upon the fields, presently the cry is, 'The Christians to the lions!'"

and St. Cyprian to Demetrianus, speaking of the like complaints with respect to other calamities; to which may be added, St. Aug. De Civ. Dei, i. c. 1. of the sack of Rome, such a complaint being the occasion of his writing the book for its refutation.

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disturb you. For suppose that pressures abound; be thou oil. Let the lees, black with the darkness of ignorance, be insolent; and let it, as though cast away in the streets, go gibing publicly: but do thou by thyself in thy heart, where He Who seeth in secret will requite thee, strain off into the vat.

The olive on the tree is shaken indeed by some tempests, yet it is not crushed by the squeezings of the press; therefore both hang together from the tree, both what is to be thrown away, and what is to be stored up. But when it comes to the press, the squeezing, either is distinguished, is separated, and one thing is sought after, the other is rejected. Would ye know the force of these presses? To name some one thing about which even they murmur who make them: How great plunderings, they say, are there in our times, how great distresses of the innocent, how great robberies of other men's goods! Thus indeed thou takest notice of the lees, that other men's goods are seized; to the oil thou givest no heed, that to the poor are given even men's own. The old time had no such plunderers of other men's goods: but the old time had no such givers of their own goods. Be thou somewhat more curious about the press, choose not to see that only which flows off in public view, there is somewhat for thee to find by seeking. Discuss, listen, take knowledge, how many are doing that, which when one rich man heard from the mouth of the Lord, *he*

Mat. 19,
21. 22.

went away sorrowful. From the Gospel many hear, *Go, sell all that thou possessest, and give to the poor, and thou shalt have treasure in the heavens: and come, follow Me.* Dost thou not observe how many are doing it? 'But few,' they say, 'are those.' Yet those few are the oil; and those who make good use of the things that they possess belong to the oil. Add up all, and thou wilt see thy householder's store full. Thou seest such a plunderer, as thou hast never seen: see thou such a despiser of his own goods, as thou hast never seen. Praise the presses. Now is fulfilled the

Rev. 22,
11.

prophecy from the Apocalypse, *Let the righteous become more righteous, and let the filthy grow filthier still.* Behold the presses in this sentence; *Let the righteous become more righteous, and let the filthy¹ grow filthier still.*

¹ *sor-
didus*

2. Wherefore also *on the fifth of the sabbath?* What is TITLF. this? Let us go back to the first works of God, if perchance we may not there find somewhat in which we may also understand a mystery. For the sabbath is the seventh day, on which *God rested from all His works*, intimating the ^{Gen. 2,} great mystery of our future resting from all our works. First ^{2.} of the sabbath then is called that first day, which we also call the Lord's day; second of the sabbath, the second day; third of the sabbath, the third day; fourth of the sabbath, the fourth day; the fifth of the sabbath, then, is the fifth from the Lord's day; after which the sixth of the sabbath is the sixth day, and the sabbath itself the seventh day. See ye therefore to whom this Psalm speaketh. For it seems to me that it speaketh to the baptized. For on the fifth day God from the waters created animals: on the fifth day, that is, on the 'fifth of the sabbath,' God said, *Let the waters* ^{Gen. 1,} *bring forth creeping things of living souls.* See ye, therefore, ^{20.} ye in whom the waters have already brought forth creeping things of living souls. For ye belong to the presses, and in you, whom the waters have brought forth, one thing is strained out, another is thrown away. For there are many that live not worthily of the baptism which they have received. For how many that are baptized have chosen rather to be filling the Circus than this Basilica! How many that are baptized are either making booths in the streets, or complaining that they are not made!

But this Psalm, *For the presses, and on the fifth of the sabbath*, is sung *unto Asaph*. Asaph was a certain man called by this name, as Idithun, as Core, as other names that we find in the titles of the Psalms: yet the interpretation of this name intimates the mystery of a hidden truth. Asaph, in fact, in Latin is interpreted 'congregation.' Therefore, *For the presses, on the fifth of the sabbath*, it is sung *unto Asaph*, that is, for a distinguishing pressure, to the baptized, born again of water, the Psalm is sung to the Lord's congregation. We have read the title on the lintel, and have understood what it means by these *presses*. Now if you please let us see the very house of the composition, that is, the interior of the press. Let us enter, look in, rejoice, fear, desire, avoid. For all these things ye are to

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LXXXI. find in this inward house, that is, in the text of the Psalm itself, when we shall have begun to read, and, with the Lord's help, to speak what He grants us.

3. Behold yourselves, O Asaph, congregation of the Lord. (ver. 1.) *Exult ye unto God our helper.* Ye who are gathered together to-day, ye are this day the congregation of the Lord, if indeed unto you the Psalm is sung, *Exult ye unto God our helper.* Others exult unto the Circus, ye unto God: others exult unto their deceiver, do ye exult unto your helper: others exult unto their god their belly, do ye exult unto your God your helper. *Jubilate unto the God of Jacob.*

Gen. 25,
23. Because ye also belong to Jacob: yea, ye are Jacob, the younger people to which the elder is servant. *Jubilate unto the God of Jacob.* Whatsoever ye cannot explain in words, yet do not therefore forbear exulting: what ye shall be able to explain, cry out; what ye cannot, jubilate. For from the abundance of joys, he that cannot find words sufficient, useth to break out into jubiling; *Jubilate unto the God of Jacob.*

4. Ver. 2. *Take the Psalm, and give the tabret.* Both *take*, and *give*. What is, *take*? what, *give*? *Take the*

Phil. 4,
15. *Psalm, and give the tabret.* The Apostle Paul saith in a certain place, reproving and grieving, that no one had communicated with him in the matter of giving and receiving. What is, 'in the matter of giving and receiving,' but that

1 Cor. 9,
11. which he hath openly set forth in another place. *If we have sowed unto you spiritual things, is it a great thing if we reap your carnal things.* And it is true that a tabret, which is made of hide, belongs to the flesh. The Psalm, therefore, is spiritual, the tabret, carnal. Therefore, people of God, congregation of God, *take ye the Psalm, and give the tabret:* take ye spiritual things, and give carnal. This also is what at that blessed Martyr's table^b we exhorted you, that receiving spiritual things ye should give carnal. For these

^b St. Cyprian's, who is named in §. 23. namely, at Carthage, on the spot of his martyrdom. "In that same place," says St. Aug. Ser. 113, "a table was constructed to God, which is called Cyprian's table, not because Cyprian ever ate there, but because

there he was offered up, and because by that very offering of his he prepared that table, not to feed or be fed on, but whereon sacrifice might be offered to God, to Whom himself also was offered." (BEN.)

which are built for the time, are needful for receiving the bodies either of the living or of the dead, but in time that is passing by. Shall we after God's judgment take up these buildings to Heaven? Yet without these we shall not be able to do at this time the things which belong to the possessing of Heaven. If therefore ye are eager in getting spiritual things, be ye devout in expending carnal things. *Take the psalm, and give the tabret*: take our voice, return your hands.

VER.
3.

5. *The pleasant psaltery*¹, *with the harp*. I remember¹or, *The psaltery is pleasant*. that we once intimated to your charity the difference of psaltery and harp: let the thoughtful who remember recollect, let those who either have not heard, or do not remember, learn. Of those two musical instruments, psaltery and harp, this is the difference, that the psaltery hath that hollow wood, by which the strings are made to ring, in the upper part: the chords are struck below, that they may sound above. But in the harp this same hollow of the wood holdeth the lower place: as though the other should be of heaven, this of earth. For heavenly is the preaching of the word of God. But if we wait for heavenly things, let us not be sluggish in working at earthly things; because, *the psaltery is pleasant*, but, *with the harp*. The same is expressed in another way as above, *Take the psalm, and give the tabret*: here for *psalm*, is put *psaltery*, for *tabret*, *harp*. Of this, however, we are admonished, that to the preaching of God's word we make answer by bodily works.

6. Ver. 3. *Sound the trumpet*. This is, Loudly and boldly preach, be not affrighted! as the Prophet says in a certain place, "*Cry out, and lift up as with a trumpet thy voice.*"^{Is.58, 1.} *Sound the trumpet in the beginning of the month of the trumpet*. It was ordered, that in the beginning of the month there should be a sounding of the trumpet: and this even now the Jews do in bodily sort, after the spirit they understand it not. For the beginning of the month, is the new moon: the new moon, is the new life. What is the new moon? *If any, then, is in Christ, he is a new creature.*^{2 Cor. 5,} What is, *sound the trumpet in the beginning of the month of the trumpet?*^{17.} With all confidence preach ye the new life, fear not the noise of the old life.

PSALM 7. Ver. 4. *Because it is a commandment for Israel, and*
 LXXXI. *a judgment for the God of Jacob.* Where a commandment,

Rom. 2, there judgment. For, *They that have sinned in the Law, by*
 12. *the Law shall be judged.* And the very giver of the com-

mandment, the Lord Christ, the Word made flesh, saith, *For*
 John 9, 39. *judgment I am come into the world, that they that see not*
may see, and they that see may be made blind. What is,
That they that see not may see, they that see be made blind,
 but that the lowly be exalted, the proud thrown down? For
 not they that see are to be made blind, but those who to
 themselves seem to see are to be convicted of blindness.
 This is brought about in the mystery of the press, that they
 who see not may see, and they that see be made blind.

8. Ver. 5. *A testimony in Joseph He made that.* Look
 you, brethren, what is it? Joseph is interpreted augmenta-
 tion. Ye remember, ye know of Joseph sold into Egypt:
 Joseph sold into Egypt¹ is Christ passing over to the Gen-
 tiles. There Joseph after tribulations was exalted, and here
 Christ, after the suffering of the Martyrs, was glorified.
 Thenceforth to Joseph the Gentiles rather belong, and thence-
 forth augmentation; because, "*Many are the children of her*
that was desolate, rather than of her that hath the husband."

A testimony in Joseph He made it, till he should go out
of the land of Egypt. Observe that also here the *fifth*
of the sabbath is signified: when Joseph went out from the
 land of Egypt, that is, the people multiplied through Joseph,
 he was caused to pass through the Red sea. Therefore

then also the waters brought forth creeping things of living
 souls. No other thing was it that there in figure the
 passage of that people through the sea foreshewed, than the
 passing of the Faithful through Baptism; the apostle is wit-
 ness: for *I would not have you ignorant, brethren,* he said,

that our fathers were all under the cloud, and all passed
 Gen. 1, 20. *through the sea, and were all baptized unto Moses in the cloud*
 and in the sea. Nothing else then the passing through the
 sea did signify, but the Sacrament of the baptized; nothing
 else the pursuing Egyptians, but the multitude of past sins.
 Ye see most evident mysteries. The Egyptians press, they
 urge; so then sins follow close, but no farther than to the
 water. Why then dost thou fear, who hast not yet come, to

¹ Oxf.
 Mss.
 repeat
 the
 words.

¹ Cor.
 10, 1. 2.

come to the Baptism of Christ, to pass through the Red sea? What is *Red*? Consecrated with the Blood of the Lord. VER. 6.
 Why fearest thou to come? The consciousness, perhaps, of some huge offences goads and tortures in thee thy mind, and says to thee that it is so great a thing thou hast committed, that thou mayest despair to have it remitted thee. Fear lest there remain any thing of thy sins, if there lived any one of Ex. 14, 29.
 the Egyptians!

But when thou shalt have passed the Red sea, when thou shalt have been led forth out of thine offences *with a mighty hand and with a strong arm*, thou wilt perceive mysteries that thou knowest not: since Joseph Exod. 13, 3. Deut. 6, 21.
 himself too, *when he came out of the land of Egypt, heard a language which he knew not.* Thou shalt hear a language which thou knowest not: which they that know now hear and recognise, bearing witness and knowing. Thou shalt hear where thou oughtest to have thy heart: which just now when I said many understood and answered by acclamation, Matt. 6, 21. and Off. Euch.
 the rest stood mute, because they have not heard the language which they knew not. Let them hasten, then, let them pass over, let them learn. *A language which he had not known he heard.*

9. Ver. 6. *He turned away from burdens his back.* Who *turned away from burdens his back*, but He that cried, *Come unto Me, all ye that labour and are heavy laden?* Mat. 11, 28. In another manner this same thing is signified. What the pursuit of the Egyptians did, the same thing do the burdens of sins. *He turned away from burdens his back.* As if thou shouldst say, From what burdens? *His hands in the basket did serve.* By the basket are signified servile works; to cleanse, to manure, to carry earth, is done with a basket^c, such works are servile: because *every one that doeth sin, is the slave of sin*; and *if the Son shall have made you free, then will ye be free indeed.* John 8, 34. 35. Justly also are the rejected things of the world counted as baskets, but even baskets did God fill with morsels; *Twelve baskets* did He fill with morsels; Mat. 14, 20. because *He chose the rejected things of this world to confound the things that were mighty.* 1 Cor. 1, 27. But also when

^c To this day it is common in many countries to do with a basket what we usually do with a barrow.

^L
LXXXI with the basket Joseph did serve, he then carried earth, because he did make bricks. *His hands in the basket did serve.*

10. Ver. 8. *In tribulation thou didst call on Me, and I delivered thee.* Let each Christian conscience recognise itself, if it have devoutly passed the Red sea, if with faith in believing and observing it hath heard a strange language which it knew not, let it recognise itself as having been heard in its tribulation. For that was a great tribulation, to be weighed down with loads of sins. How does the conscience, lifted from the earth, rejoice. Lo, thou art baptized, thy conscience which was yesterday overladen, to-day rejoiceth thee. Thou hast been heard in tribulation, remember thy tribulation. Before thou camest to the water, what anxiety didst thou bear on thee! what fastings didst thou practise! what tribulations didst thou carry in thy heart! what inward, pious, devout prayers! Slain are thine enemies; all thy sins are blotted out. In tribulation thou didst call upon me, and I delivered thee.

Exod.
14, 22.
1 Cor.
10, 2.

11. *I heard thee in the hidden part of the tempest.* Not in a tempest of the sea, but in a tempest of the heart. *I heard thee in the hidden part of the tempest: I proved thee in the water of contradiction.* Truly, brethren, truly, he that was heard in the hidden part of the tempest ought to be proved in the water of contradiction. For when he hath believed, when he hath been baptized, when he hath begun to go in the way of God, when he hath striven to be strained into the vat, and hath drawn himself out from the lees that run in the street, he will have many disturbers, many insulters, many detractors, many discouragers, many that even threaten where they can, that deter, that depress. This is all the 'water of contradiction.' I suppose there are some here to-day, for instance, I think it likely there are some here whom their friends wished to hurry away to the circus, and to I know not what triflings of this day's festivity: perchance they have brought those persons with them to church. But whether they have brought those with them, or whether they have by them not permitted themselves to be led away to the circus, in the 'water of contradiction' have they been tried. Do not then be ashamed to proclaim what thou

knowest, to defend even among blasphemers what thou hast believed. For if thou art heard in the hidden part of the tempest, *with the heart doth one believe unto righteousness*: if thou art proved in the water of contradiction, *with the mouth is confession made unto salvation*. For how much is that water of contradiction? even now it is nearly dried up. Our ancestors felt it: when to the word of God, when to the mysteries of Christ, the Gentiles offered fierce resistance, the water was disturbed. For that waters are sometimes to be understood for peoples, the Scripture of the Apocalypse evidently sheweth, where when *many waters* were seen, and it was asked what they were, it was answered, *They are peoples*. They therefore endured the water of contradiction, when *the heathen raged, and the people imagined vain things*; when *the kings of the earth stood up, and the rulers took counsel together, against the Lord, and against His Christ*. When the heathen raged, then did that lion roaring come to meet the strong man Samson, as he went to take a wife from the foreigners; that is Christ going down to take a Church from the Gentiles. But what did he? He seized, held, crushed, tore the lion; he became in His hands like a kid of the goats. For what could the raging people become, but a sick sinner? But now that fierceness has been slain, no longer does the royal power so roar, no more does the people of the Gentiles rage as it meets Christ: yea, truly, in the very kingdom of the Gentiles we find laws for the Church, like as it were a honeycomb in the mouth of the lion. Why then should I now fear the water of contradiction, which is now nearly all dried up? That is now almost silent, if the lees do not contradict. However much the bad that are aliens may rage, O that our own bad people would not help them!

I heard thee in the hidden part of the tempest, I proved thee in the water of contradiction. Ye recollect what was said of Christ, that He was thus born for *the fall of many, and the rising again of many, and for a sign to be spoken against*. We know, we see: the sign of the Cross has been set up, and it has been spoken against. There has been speaking against the glory of the Cross: but there was a title over the Cross which was not to be corrupted. For

VER.
8.

Rom.10,
10.

Rev.17,
15.

Ps. 2,
1. 2.

Jud. 14,
5.

Luke 2,
34.

PSALM there is a title in the Psalm, *For the inscription of the title,*
 LXXXI. *corrupt thou not.* It was a sign to be spoken against: for
 Ps. 60, the Jews said, *Make it not, King of the Jews, but make it,*
 Tit. *that He said I am the King of the Jews.* Conquered was
 John 19, the contradiction; it was answered, "*What I have written,*
 21. *I have written.*"

I heard thee in the hidden part of the tempest, I proved thee in the water of contradiction.

12. All this, from the beginning of the Psalm up to this verse, we have heard of the oil of the press. What remains is rather for grief and warning: for it belongs to the lees of the press, even to the end; perchance also not without a meaning in the interposition of the *Diapsalma*. But even this too is profitable to hear, that he who sees himself already of the oil may rejoice; he that is in danger of running among the lees may beware. To both give heed, choose the one, fear the other.

Ver. 8. *Hear, O My people, and I will speak, and will bear witness unto thee.* For it is not to a strange people, Isa. 5, 3. not to a people that belongs not to the press: "*Judge ye,*" He saith, "*between Me and My vineyard.*"

Hear, O my people, and I will speak, and will bear witness unto thee.

13. Ver. 9. *Israel, if thou shalt have heard Me, there shall not be in thee any new god.* A new god is one made for the time: but our God is not new, but from eternity to eternity. And our Christ is new, perchance, as Man^d, but eternal God. For what before the beginning? And truly, John 1, *In the beginning was the Word, and the Word was with*
 1. *God, and the Word was God.* And our Christ Himself is
 Ib. 14. the Word made flesh, that He might dwell in us. Far be it, then, that there should be in any one a new god. A new god is either a stone or a phantom. He is not, saith one, a stone; I have a silver and a gold one. Justly did he choose Ps. 115, to name the very costly things, who said, *The idols of the*
 4. 5. *nations are silver and gold.* Great are they, because they are of gold and silver; costly they are, shiuing they are; but yet, *Eyes they have, and see not!* New are these gods.

^d "Recens fortè Homo, sed sempiternus Deus." Quoted by Peter Lombard, Sentences, book iii. dist. 12. Ben.

What newer than a god out of a workshop? Yea, though VER. those now old ones spiders' webs have covered over, they 9. that are not eternal are new.

So much for the Pagans. One beside, taking in vain the name of the Lord his God, hath made for himself a Christ Exod. 20, 7. Arius. that is a creature, a Christ unequal and not coeval with Him that begetteth, speaking of a Son of God, and denying the Son of God. For if He is the only Son, What the Father is He is, and That He is from eternity. But thou hast imagined some other thing in thy heart, thou hast set up a new god.

Another hath made to himself a god fighting against a Mani-chæus. race of darkness, fearing lest he be invaded, busy lest he be corrupted; yet in part corrupted, in order that he might, as a whole, be safe; but not whole, because in part corrupt. The Manichees say these things, these too make to themselves in their heart a new god. Not such is our God, not such is thy portion, O Jacob! But He that made heaven and earth, Himself is thy God, Who needeth not the good, and feareth not from the evil.

14. Many, therefore, Heretics together with Pagans, have made themselves gods, these and those; these gods and those have they feigned for themselves, and have placed them, although not in temples, yet, what is worse, in their hearts, and have themselves become temples of false and ridiculous images. It is a great work to break these idols within, and to cleanse a place for the living God, not for a new god. For all these, thinking one thing and another, framing to themselves first some then other gods, and varying their very faith through falsehood, seem to disagree with each other; but they all from earthly thoughts depart not, in earthly thoughts they agree among themselves. Their opinion is diverse, the vanity of it is one. Of them in another Psalm is said, *They from vanity in one.* Ps. 62, 9. Although by variety of opinions they disagree, yet by like vanity they are bound together. And ye know that vanity is backward, it is behind; therefore he who had forgotten the things behind, that is, had forgotten vanity, reaching forward to those things that are before, that is, unto the Truth, follows Phil. 3, 13. 14. after the palm of the heavenly calling of God in Christ Jesus.

PSALM **LXXXI.** Therefore for the worse do they agree among themselves, although they seem to differ from one another. Therefore
 Jud. 15, Samson tied together the tails of foxes. Foxes signify the
 4. insidious, and chiefly heretics, deceitful, given to fraud, hiding themselves and taking men in by the winding ways of their holes, and withal stinking with a nasty savour.
 2 Cor. 2, Against which savour saith the Apostle, *We are a sweet
 15. savour of Christ in every place.* These foxes are signified
 Song of Sol. 2, in the Song of Songs, where it is said, *Take ye for us the
 15. little foxes that spoil the vineyards,* that hide in winding holes. Take them for us, convict them for us: for thou takest one whom thou convictest of falsehood. Then when
 Mat. 21, the little foxes gainsay the Lord, and say, *In what authority
 23, &c. doest Thou these things? Do ye too answer Me,* He says,
 Luke 20, *one word: The baptism of John, whence is it? from heaven,
 2. &c. or of men?* Now foxes use to have such holes as that on one side they do enter, and on another side go out; at either entrance the taker of foxes hath placed his nets. Tell Me, is it from heaven, or of men? They perceive that He had spread a net on either side, whereby He might take them; and they say with themselves, *If, say they, we shall say from heaven, He will say to us, Wherefore then did ye not believe? For he bore witness of Christ. If we shall say, Of men, the people stoneth us, because they hold him for a prophet.* Perceiving therefore that on this side and that there were means to take them withal, they answered, *We know not.* And the Lord said, *Neither do I tell you on what authority I do these things.* Ye say that ye know not what ye know. I do not tell you what ye ask. Because on no side ye would venture to come out, in your own darkness ye have remained. Let us too therefore obey if we can the Word of God when He speaketh. *Take ye for us the
 Song of Sol. 2, little foxes that spoil the vineyards.* Let us see whether we
 15. too cannot take some little foxes. Let us set at either entrance that by which, what way soever a fox may have chosen to go out, he may be taken. For example, to a Manichæan, making himself a new god, and in his heart setting up that which is not, let us say, and put the question to him, Is the substance of God corruptible or incorruptible? Choose which thou wilt, and go out which way thou wilt, but thou

shalt not escape. If thou shalt have said corruptible, not by the people, but by thy very self thou wilt be stoned: VER. 9.
 but if thou shalt have said that God is incorruptible, how then hath the Incorruptible stood in fear of the race of darkness? What is the race of darkness to do to Him Who is incorruptible? What remains but that it be said, We know not? But yet, if this is said not in craftiness but in ignorance, let him not remain in darkness, of a fox let him become a sheep, let him believe the invisible, sole incorruptible God, not a new god; sole by His soleness, not solarity^e, lest we ourselves should seem to have opened another hole for the fox to escape. Although we shall not be afraid even of the name "Sol." For there is in our Scriptures *the Sun of Righteousness*, and *health in His wings*. From the heat of this sun shade is desired: but Mal. 4, 2.
 under the wings of this other Sun is a refuge from the heat; for health is in His wings. This is the Sun of which the ungodly shall say, *Therefore we have erred from the way of truth, and the light of righteousness hath not shone upon us,* Wisd. 5, 6.
and the sun is not arisen upon us. The worshippers of the sun shall say, *The Sun is not arisen upon us;* because whilst they adore the sun which *He maketh to rise upon the good and the evil,* to them the *Sun is not arisen,* Who enlighteneth Mat. 5, 45.
 the good alone. Each sort, then, make to themselves new gods, such as they will. For what hindereth the workshop of the deceived heart to frame to itself a phantom such as it may have chosen? But all these agree in the things behind, that is, are held in a similar vanity. Whence our Samson, which name is also interpreted 'their sun,' that is, of those to whom He shines; not of all, as is that which riseth upon the good and the evil, but the Sun of certain ones, the Sun of Righteousness: (for he bore a figure of Christ:) bound together, Judges 15, 4.
 as I had begun to say, the tails of foxes, and then bound on fire; fire to set burning, but that the harvest of aliens. Such accordingly connected in things behind, as if tied together by their tails, draw along a fire that destroyeth; but they do not set burning the crops of our people. *For the Lord knoweth them that are His; and let every one that calleth* 2 Tim. 2, 19—21.

^e "Soli ab eo quod est solus, non ab eo quod est sol." The Manichees held the sun to be God. Soli would be the dative case of either word.

PSALM *on the name of the Lord depart from iniquity. But in a*
 I.XXXI. *great house there are not only vessels of gold and silver, but*
also of wood and of clay: and some one indeed unto honour,
and others unto dishonour. But if any one shall have
cleansed himself from such, he shall be a vessel unto honour,
useful for the Lord, prepared for every good work; and
therefore neither the tails of foxes, nor the faces of foxes,
shall he fear.

But let us see concerning this people: *If thou shalt have*
heard Me, He saith, there shall not be in thee any new god.
 It moveth me that He hath said *in thee*, for He hath not
 said 'from thee¹,' as if it were an image taken to one from
 without, but *in thee*, in thy heart, in the image of thy fancy,
 in the deception of thine error thou shalt carry with thee thy
new god, if thou remain old. *If, then, thou wilt hear Me.*
 Exod. 3, "Me," He says, because "*I am I that Am.*" *There shall*
 14. *not be in thee any new god: nor shalt thou worship a strange*
god. For if there be error in thee, Thou wilt not worship
a strange god. If thou think not of a false god, thou wilt
not worship a manufactured god: for there will not be in
thee any strange god.

15. Ver. 10. *For I am.* Why wouldest thou adore what
 is not? *For I am the Lord thy God.* Because *I am I that*
Am, and indeed *I Am* He saith, *I that Am*, over every creature:
 yet to thee what good have I afforded in time? "*Who*
brought thee out of the land of Egypt." Not to that people
 alone is it said. For we all were brought out of the land of
 Egypt, we have all passed through the Red sea; our enemies
 pursuing us have perished in the water. Let us not be un-
 grateful to our God; let us not forget God that abideth, and
 fabricate in ourselves a new god. *I, Who led thee out of the*
land of Egypt, saith God. *Open wide thy mouth, and I will*
fill it. Thou sufferest straitness in thyself because of the
 new god set up in thy heart; break the vain image, cast
 down from thy conscience the feigned idol: *open wide thy*
mouth, in confessing, in loving: *and I will fill it*, because
 with me is the fountain of life.

16. This indeed saith the Lord, but what followeth?
 (Ver. 11.) *And My people obeyed not My voice.* For He
 would not speak these things except to His own people.

For, “we know that whatsoever things the Law saith, it saith to them that are in the Law.”

VER.
12. 13.
Rom. 3,
10.

And My people obeyed not My voice : and Israel did not listen to Me. Who? To whom? Israel to Me. O ungrateful soul! Through Me the soul, by Me the soul called, by Me brought back to hope, by Me washed from sins! *And Israel did not listen to Me!* For they are baptized and pass through the Red sea: but on the way they murmur, gainsay, complain, are stirred with seditions, ungrateful to Him Who delivered them from pursuing enemies, Who leads through the dry land, through the desert, yet with food and drink, with light by night and shade by day: *And Israel did not listen to Me.*

17. Ver. 12. *And I let them go according to the affections of their heart.* Behold the press: the orifices are open, the lees run. *And I let them go,* not according to the healthfulness of My commands; but, according to the affections of their heart: I gave them up to themselves. The Apostle also saith, “*God gave them up to the desires of their own hearts.*” *I let them go according to the affections of their heart, they shall go in their own affections.* There is what ye shudder at, if at least ye are straining out into the hidden vats of the Lord, if at least ye have conceived a hearty love for His storehouses, there is what ye shudder at. Some stand up for the circus, some for the amphitheatre, some for the booths in the streets, some for the theatres, some for this, some for that, some finally for their “*new gods;*” *they shall go in their own affections.*

Rom. 1,
24.

18. Ver. 13. *If My people would have heard Me, if Israel would have walked in My ways.* For perchance that Israel saith, Behold I sin, it is manifest, I go after the affections of my own heart: but what can I do? The devil doth this. Demons do this. What is the devil? Who are the demons? Certainly thine enemies. *If Israel would have walked in My ways: unto nothing all their enemies I would have brought down.* Therefore, *If My people would have heard Me.* For wherefore is it Mine, if it doth not hear Me? *If My people would have heard Me.* What is, *My people?* Israel. What is, *Would have heard Me?* *If he had walked*

† Quid facio? Perhaps, What do I do? i. e. What of it is my doing?

PSALM *in My ways.* He complaineth and groaneth under enemies:
 LXXXI. *Unto nothing their enemies I would have brought down;
 and on them that oppress them I would have sent forth My
 hand.*

19. But now what have they to do to complain of enemies? Themselves are become the worse enemies. For how? What followeth? Of enemies ye complain, yourselves, what are ye? (Ver. 15.) *The enemies of God have lied unto Him.* Dost thou renounce? I renounce^g. And he returns to what he renounced. In fact, what things dost thou renounce, except bad deeds, diabolical deeds, deeds to be condemned of God, thefts, plunderings, perjuries, manslayings, adulteries,

¹ 'curio-
sitati-
bus,' see
Acts 19,
19.
² Pet. 2,
20. 22.

sacrileges, abominable rites, curious arts¹. All these thou dost renounce, and again by these thou turnest back and art overcome. Thy latter end is become worse than the former things. *The dog is returned to his vomit, and the sow that was washed to her wallowing in the mire.* The enemies of

God have lied unto Him. And how great is the patience of the Lord! Why are they not laid low? why are they not slaughtered? why are they not swallowed by the gaping earth? why are they not burned up by the flaming sky? Because great is the patience of the Lord. And shall they be unpunished? Far be it! Let them not so flatter themselves about the mercy of God, as to promise themselves
 Rom. 2,
4—6.

injustice on His part. *Knowest thou not that the patience of God leadeth thee to repentance? But thou, according to the hardness of thy heart, and thine heart impenitent, treasurest up unto thyself wrath in the day of wrath, and of the revelation of the just judgment of God, Who shall render to every one according to his works.* And if now He rendereth not, then He will render. For if now He rendereth, for a time He rendereth: but to one that is not converted nor corrected, for eternity He will render. See therefore that they shall not be unpunished, attend to what follows: *The enemies of the Lord have lied unto Him.* Thou wilt say, And what hath He done to them? Do they not live? Do they not breathe the air? Do they not enjoy the light? Do they not drink the fountains? Do they not eat the fruits of the earth? *And their time shall be for ever.*

^g He alludes to the form of interrogatory at Baptism.

20. Let not any man therefore flatter himself, because he belongs in a manner to the press: it is good for him, if he belongs to the oil in the press. Let not each one be promising to himself, while he has wicked deeds, which *shall not possess the kingdom of God*, and say to himself, because I have the sign of Christ, and the Sacraments of Christ, I shall not be destroyed for ever; and if I undergo a cleansing, through fire I shall be saved. For what is that which the Apostle saith of those who have the foundation? *Other foundation can no man lay beside that which is laid, which is Christ Jesus*. What is it, they say, that follows? *But let every one on that foundation take heed what he buildeth. For one buildeth up gold, silver, precious stones; another wood, hay, stubble. Every man's work of what sort it is, the fire will prove: for the day of the Lord will declare it, because by fire it shall be revealed. If any man's work shall abide which he hath built thereon, he shall receive a reward: that is, because upon the foundation he hath built up righteous works, gold, silver, precious stones. But if sins, wood, hay, stubble; yet because of the foundation, himself shall be saved, yet so as by fire.*

Brethren, I wish to be extremely fearful; for it is better not to give you a hurtful security. I will not give what I do not receive, as I fear, I will affright: I would make you secure if I were myself made secure: I myself fear eternal fire. *And their time shall be for ever*, I do not understand otherwise than of the eternal fire, of which in another place the Scripture saith, *Their fire shall not be quenched, and their worm shall not die*. But of the ungodly He said it, saith one, not of me, who though I be a sinner, though an adulterer, though a defrauder, though a robber, though a perjurer, yet have Christ for a foundation, am a Christian, am baptized: I get purged through fire, and because of the foundation perish not. Tell me again, What art thou? A Christian, he says. Now then pass on. What else? A robber, an adulterer, and the rest of which the Apostle says, that *they who do such things shall not possess the kingdom of God*. Certainly then, when not corrected of such things, and for such things committed doing no penance, dost thou hope for the kingdom of heaven? I think not. Because, *they that do such things*

PSALM *shall not possess the kingdom of God. And, Knowest thou*
 LXXXI. *not that the long-suffering of God leadeth thee to repentance?*
 Rom. 2, 4-6. *Thou, promising thyself I know not what, according to thy*
hardness and impenitent heart, treasurest up to thyself
wrath against the day of wrath, and revelation of the just
judgment of God, Who shall render to every man according
to his works. Attend therefore to the Judge Himself Who
is coming. Well: thanks be to God, He hath not kept
silence about the definitive sentence, He hath not sent out
the criminals, and drawn a curtain. Beforehand He hath
willed to announce what He hath determined to do; namely,
 Mat. 25, 32. *Then shall be gathered before Him all nations. What shall*
He do with them? He will separate them, and will put some
on the right hand and others on the left. Is there any place
 ib. 34. *at all kept in the midst? What will He say to those on the*
 ib. 41. *right? Come, ye blessed of My Father, receive the kingdom.*
What to those on the left? Go ye into eternal fire, which is
prepared for the devil and his angels. If thou fearest not
 Gal. 5, 21. *being sent for the place whither, look with whom it is. If*
therefore all those works shall not possess the kingdom of
God; (yea not the works, but they that do such things; for
such works there shall be none in the fire: for they shall
not, while burning in that fire, be committing theft or
adultery; but, they that do such things shall not possess the
kingdom of God;) they shall not therefore be on the right
hand, with those to whom it shall be said, Come, ye blessed
of My Father, receive the kingdom: because, they that do
such things shall not possess the kingdom of God. If there-
fore on the right they shall not be, there remaineth not but
that they must be on the left. To those on the left what
shall He say? Go ye into eternal fire. Because, their time
shall be for ever.

21. Explain to us, then, saith one, how those that build wood, hay, stubble, on the foundation, do not perish, but *are saved, yet so as by fire*? An obscure question indeed that, but as I am able I tell you briefly. Brethren, there are men altogether despisers of this world, to whom nothing is pleasant that flows in the course of time, they cling not by love to any earthly works, holy, chaste, continent, just, perchance even selling all their goods and distributing to the poor, or

possessing as though they possessed not, and using this VER.
 world as though not using it. But there are others who 15.
 cling to things allowed to infirmity with a degree of affection. 1 Cor. 7,
30. 31.
 He robs not another of his estate, but so loves his own, that
 if he loses it he will be disturbed. He does not covet
 another's wife, but so clings to his own, so cohabits with his
 own, as not therein to keep the measure prescribed in the
 laws, for the sake of begetting children. He does not take
 away other men's things, but reclaims his own, and has a
 law-suit with his brother. For to such it is said, *Now*
indeed there is altogether a fault among you, because ye 1 Cor. 6,
have law-suits with each other. But these very suits he 7.
 orders to be tried in the Church, not to be dragged into
 court, yet he says they are faults. For a Christian contends
 for earthly things more than becomes one to whom the
 kingdom of Heaven is promised. Not the whole of his
 heart doth he raise upward, but some part of it he draggeth
 on the earth. Lastly, if there come the trial of martyrdom
 to be undergone^a, they that have Christ for foundation
 and build up *gold, silver, precious stones*, what say they on 1 Cor. 3,
 such an opportunity? *It is good for me to be dissolved,* 12.
and to be with Christ. Cheerful they run, either not at Phil. 1,
23.
 all or but slightly are they saddened from earthly frail-
 ness. But all those others that love their own property,
 their own houses, are grievously disturbed; the hay, and
 the stubble, and the sticks are burned. They have then
wood, hay, stubble on the foundation, but of allowable
 things, not of unlawful. For I say, brethren, thou hast the
 foundation, cleave to heaven, trample on earth. If such
 thou art, thou buildest not save *gold, silver, and precious*
stones. But when thou sayest, I love that possession, I
 fear lest it be lost; and the loss approaches, and thou
 growest sad; thou dost not indeed prefer it to Christ; for in
 such sort thou lovest that possession, that if it be said to
 thee, Wilt thou have it or Christ? though thou art sad at
 losing it, yet thou dost rather embrace Christ, Whom thou
 hast laid for thy foundation: thou wilt be saved as through
 fire. Hear another case. Thou canst not keep that pos-
 session unless thou bear false witness; and not to do this, is

^a 'Ducendi Martyrii,' al. 'dicendi,' of 'Martyr's testimony to be borne.'

PSALM to lay Christ for a foundation: for the Truth hath said, *The*
 LXXXI. *mouth that lieth slayeth the soul.* Therefore if thou lovest
 Wisd. 1, thy possession, yet dost not for its sake commit violence,
 11. dost not for its sake bear false witness, dost not for its sake
 commit manslaughter, dost not for its sake swear falsely,
 dost not for its sake deny Christ: in that thou wilt not for
 its sake do these things, thou hast Christ for a foundation.
 But yet because thou lovest it, and art saddened if thou
 lovest it, upon the foundation thou hast placed, not gold,
 or silver, or precious stones, but wood, hay, stubble. Saved
 therefore thou wilt be, when that begins to burn which thou
 hast built, yet so as by fire. For let no one on this founda-
 tion building adulteries, blasphemies, sacrileges, idolatries,
 perjuries, think he shall be *saved through fire*, as though
 they were the *wood, hay, stubble*: but he that buildeth the
 love of earthly things on the foundation of the kingdom of
 Heaven, that is upon Christ, his love of temporal things
 shall be burned, and himself shall be saved through the
 right¹ foundation.

¹ ido-
neum

22. *The enemies of the Lord have lied unto Him; in*
 Mat.21, saying, *I go to the vineyard, and not going; and their time*
 30. *shall be, not for a time, but for ever.* And who are these?
 (Ver. 16.) *And He fed them of the fat of wheat.* Ye know
 the fat of wheat, whereof many are fed that have lied unto
 Him. *And He fed them of the fat of wheat*: He mingled
 John 13, them with His own Sacraments. Even Judas, when He
 26. gave him the sop, He fed of the fat of wheat. And the
 enemy of the Lord lied unto him, and his time shall be
 for ever. *And He fed them of the fat of wheat, and from*
 Ex. 17, *the rock with honey He satisfied them.* In the wilderness
 6. from the rock He brought forth water, not honey. *Honey*
 is wisdom, holding the first place for sweetness among
 the viands of the heart. How many enemies of the Lord,
 then, that lie unto the Lord, are fed not only of the fat of
 wheat, but also from the rock with honey, from the wisdom
 of Christ? How many are delighted with His word, and with
 the knowledge of His sacraments, with the unfolding of His
 parables, how many are delighted, how many applaud with
 clamour! And this honey is not from any chance person, but
 1Cor.10, *from the rock.* But *the Rock was Christ.* How many, then
 4.

are satisfied with that honey, cry out, and say, It is sweet; say, Nothing better, nothing sweeter could be thought or said! and yet the enemies of the Lord have lied unto Him. I like not to dwell any more on matters of grief; although the Psalm endeth in terror to this purpose, yet from the end of it, I pray you, let us return to the heading: *Exult unto God our Helper.* Turned unto God^b.

And after the word.

Not lightly have your minds in the name of Christ been occupied with the Divine exhibitions, and raised to earnestness, not only for desiring some things, but also for shunning some things. These are the exhibitions that are useful, healthful, building up, not destroying: yea both destroying and building up, destroying *new gods*, building up faith in the true and eternal God. Also for to-morrow we invite your love. To-morrow, they have, as we have heard, a sea in the theatre: let us have a harbour in Christ. But since the day after to-morrow, that is, the fourth of the week, we cannot meet at the 'Table of Cyprian,' because it is the festival of the holy Martyrs, to-morrow let us meet at that Table.

PSALM LXXXII.

A Psalm for Asaph himself.

LAT.
LXXXI.

THIS Psalm, like others similarly named, was so entitled either from the name of the man who wrote it, or from the explanation of that same name, so as to refer in meaning to the Synagogue, which Asaph signifies; especially as this is intimated in the first verse. For it begins, (ver. 1.) *God stood in the synagogue of gods.* Far however be it from us to understand by these Gods the gods of the Gentiles, or idols, or any creature in heaven or earth except men; for a little after this verse the same Psalm relates and explains what Gods it means in whose synagogue God stood, where it says, *I have said, Ye are gods, and ye are all the children of the Most High: but ye shall die like men, and fall like one of the princes.* In the synagogue of these children of the Most High, of whom the same Most High said by the mouth of Isaiah, *I* Is. 1, 2.

^b Possibly alluding to the last verse of Ps. lxxx. Or it may direct them to turn to God and repeat the Psalm. A

similar incidental addition occurs at the end of the exposition of Ps. lxii.

PSALM *have begotten sons and brought them up, but they despised Me,*
 LXXXII. stood God. By the synagogue we understand the people of Israel, because synagogue is the word properly used of them, although they were also called the Church. Our congregation, on the contrary, the Apostles never called synagogue, but always Ecclesia; whether for the sake of the distinction, or because there is some difference between a congregation whence the synagogue has its name, and a convocation whence the Church is called Ecclesia¹: for the word congregation (or flocking together) is used of cattle, and particularly of that kind properly called "flocks²," whereas convocation (or calling together) is more of reasonable creatures, such as men are.

¹ ἐκκλη-
 σία
 καλεῖν.
² greges

Ps. 73, Accordingly in the person of Asaph is sung in another Psalm, *I*
 23. *became as it were a beast before Thee; yet I am always by Thee.* Yet although the property of the one true God, instead of the greatest and highest benefits, they used to ask Him for carnal, earthly, temporal things. We find that they were also often called sons, not by that grace which belongs to the New Testament, but by that of the Old, the grace by which He chose Abraham, and from his flesh raised up so great a nation, by which before they were yet born he loved Jacob but hated Esau, by which He freed them from Egypt, by which He cast out the nations, and brought them into the land of promise. For if this also^a were not grace, it certainly would not presently be said of us, who have power given us to become sons of God, not for the sake of obtaining an earthly but an heavenly kingdom, in the same Gospel, that *we have received grace for grace*, that is, for the promises of the Old Testament the promises of the New Testament. I think then that it is clear in what synagogue of gods God stood.

John 1,
 12.

ib. 16.

2. The next question is, whether we should understand the Father, or the Son, or the Holy Spirit, or the Trinity, *to have stood among the congregation of gods, and in the midst to distinguish the gods*; because Each One is God, and the Trinity Itself is One God. It is not indeed easy to make this clear, because it cannot be denied that not a bodily but a spiritual presence of God, agreeable to His nature, exists with created things in a wonderful manner, and one which but a few

^a i. e. the Old Testament adoption, as well as the New.

do understand, and that imperfectly : as to God it is said, *If I shall ascend into heaven, Thou art there; if I shall go down into hell, Thou art there also.* Hence it is rightly said, that God stands in the congregation of men invisibly, as He fills heaven and earth, which He asserts of Himself by the Prophet's mouth; and He is not only said, but is, in a way, known to stand in those things which He hath created, as far as the human mind can conceive, if man also stands and hears Him, and rejoices greatly on account of His voice within. But I think that the Psalm intimates something that took place at a particular time, by God's standing in the congregation of gods. For that standing by which He fills heaven and earth, neither belongs peculiarly to the synagogue, nor varies from time to time. *God, therefore, stood in the congregation of gods; that is, He Who said of Himself, I am not sent but to the lost sheep of the house of Israel.* The cause too is mentioned; *but in the midst, to judge of the gods.* I acknowledge that God stood in the congregation of gods, of those *whose are the fathers, and from whom according to the flesh Christ came.* For in order that He might stand in the congregation of gods, on that account He was of them according to the flesh. But what is God? Not such as those gods in whose *synagogue of gods* He stood: but as the Apostle continues, *Who is over all, God blessed for ever.* I acknowledge, I say, that He stood; I acknowledge God the Bridegroom in the midst*, of Whom one who was His friend said, *He standeth in the midst of you, Whom ye know not.* For they are those of whom a little after it is said in the Psalm, *They did not know, neither did they understand, they walk on in darkness.* The Apostle also bears witness, *That blindness hath in part happened unto Israel, that the fulness of the Gentiles might come in.* For they saw Him when He stood in the midst of them; but they did not see Him to be God, as He wished to be seen, Who said, *He who hath seen Me hath seen the Father also.* He distinguishes the gods, not by their own merits, but by His grace, of the same lump making some vessels for honour and others for dishonour. *For who distinguisheth thee? What hast thou that thou hast not received? But if thou*

* Oxf. Mss. 'in the midst of the gods.'

PSALM *hast received it, why boastest thou as if thou hast not re-*
LXXXII. *ceived?*

3. Hear now the voice of God decreeing, hear the voice
Ps.29,7. of the Lord dividing the flames of fire: (ver. 2.) *How long*
will ye judge unrighteously, and accept the persons of the
Ps. 4, 2. *ungodly*; as in another place, *How long are ye heavy in*
heart? Until He shall come Who is the light of the heart?
I have given a law, ye have resisted stubbornly: I sent
Prophets, ye treated them unjustly, or slew them, or con-
nived at those who did so. But if they are not worthy to
be even spoken to, who slew the servants of God that were
sent to them, ye who were silent when these things were
doing, that is, ye who would imitate as if they were innocent
those who then were silent, *how long will ye judge un-*
righteously, and accept the persons of the ungodly? If the
Heir comes even now, is He to be slain? Was He not
willing for your sake to become as it were a child under
guardians? Did not He for your sake hunger and thirst like
Mat.11, one in need? Did He not cry to you, *Learn of Me, for I*
29. *am meek and lowly of heart?* Did He not *become poor,*
2 Cor. *when He was rich, that by His poverty we might be made*
8, 9. *rich?*

¹ *pupillo* Ver. 3. *Give sentence, therefore, for the fatherless¹ and the*
poor man, justify the humble and needy. Not them who for
their own sake are rich and proud, but Him Who for your
sake was humble and poor, believe ye to be righteous: pro-
claim Him righteous.

4. But they will envy Him, and will not at all spare Him,
saying, "*This is the Heir, come, let us kill Him, and the*
inheritance shall be ours."

Ver. 4. *Deliver, then, the poor man, and save the needy*
from the hands of the ungodly. This is said that it might
be known, that in that nation where Christ was born and put
to death, those persons were not guiltless of so great a
crime, who being so numerous, that, as the Gospel says,
the Jews feared them, and therefore dared not lay hands
on Christ, afterwards consented, and permitted Him to be
slain by the malicious and envious Jewish rulers: yet if
they had so willed, they would still have been feared, so
that the hands of the wicked would never have prevailed

against Him. For of these it is said elsewhere, *Dumb dogs, they know not how to bark.* Of them too is that said, *Lo, how the righteous perisheth, and no man layeth it to heart.* He perished¹ as far as lay in them, who would have Him to perish; for how could He perish by dying, Who in that way rather was seeking again what had perished? If then they are justly blamed and deservedly rebuked, who by their dissembling suffered such a wicked deed to be committed; how must they be blamed, or rather not only blamed, but how severely must they be condemned, who did this of design and malice?

5. To all of them, verily, what follows is most fitly suited: (ver. 5.) *They did not know nor understand, they walk on in darkness.* “*For if even they had known, they would never have crucified the Lord of glory:*” and those others, if they had known, would never have consented to ask that Barabbas should be freed, and Christ should be crucified. But as the above-mentioned blindness happened in part unto Israel until the fulness of the Gentiles should come in, this blindness of that People having caused the crucifixion of Christ, *all the foundations of the earth shall be moved.* So have they been moved, and shall they be moved, until the predestined fulness of the Gentiles shall come in. For at the actual death of the Lord the earth was moved, and the rocks rent. And if we understand by the foundations of the earth those who are rich in the abundance of earthly possessions, it was truly foretold that they should be moved, either by wondering that lowliness, poverty, death, should be so loved and honoured in Christ, when it is to their mind great misery; or even in that themselves should love and follow it, and set at nought the vain happiness of this world. So are all the foundations of the earth moved, while they partly admire, and partly are even altered. For as without absurdity we call foundations of heaven those on whom the kingdom of heaven is built up in the persons of saints and faithful; whose first foundation is Christ Himself, born of the Virgin, of whom the Apostle says, *Other foundation can no man lay than that which is laid, which is Christ Jesus;* next the Apostles and Prophets themselves, by whose authority the

VER.
5.

Is. 56,
10; 57,

1.
1 Oxf.

Mss.
'perish-
eth,'
'lieth.'

1 Cor.
2, 8.

Mat. 27,
51.

1 Cor. 3,
11.

PsALM heavenly place is chosen¹, that by obeying them we may be
 LXXXII. builded together with them; whence he says to the Ephesians,
 eligitur *Now are ye no longer strangers and sojourners, but ye are*
 Eph. 2, *fellow-citizens of the saints, and of the household of God, built*
 19. *upon the foundation of Apostles and Prophets, Christ Jesus*
Himself being the chief corner stone, in Whom all the building
fitly joined together increases to a holy temple in the Lord;
 so it is not unsuitable to understand by the foundations of the
 world, those who by the envy which their superabundant
 possession of earthly happiness excites, lead men to lust after
 such enjoyments, and by acquiring them to be built together
 like earth upon earth, as in that building above like heaven
 Gen. 3, upon heaven: since to the sinner it was said, *Earth thou art,*
 19. *and unto earth shalt thou return;* and, *The Heavens declare*
 Ps. 19, *the glory of God, when their sound is gone out into all lands,*
 1. 4. *and their words unto the end of the world*^a.

6. But the kingdom of earthly happiness is pride, to oppose
 which came the lowliness of Christ, rebuking those whom He
 wished by lowliness to make the children of the Most High,
 and blaming them: (ver. 6.) *I said, Ye are gods, ye are all*
the children of the Most High. (Ver. 7.) *But ye shall die like*
men, and fall like one of the princes. Whether to those He
 said this, *I said, Ye are gods,* and to those particularly who
 are unpredestined to eternal life; and to the other, &c. *But ye*
shall die like men, &c. and shall fall like one of the princes, in
 this way also distinguishing the gods; or whether He blames
 all together, in order to distinguish the obedient and those who
 received correction, *I said, Ye are gods, and ye are all the*
children of the Most High: that is, to all of you I promised
 celestial happiness, *but ye,* through the infirmity of your flesh,
shall die like men, and through haughtiness of soul, *like one*
of the princes, that is, the devil, shall not be exalted, but *shall*
fall. As if He said: Though the days of your life are so few,
 that ye speedily die like men, this avails not to your correction:
 but like the devil, whose days are many in this world, because
 he dies not in the flesh, ye are lifted up so that ye fall. For
 by devilish pride it came to pass that the perverse and blind
 rulers of the Jews envied the glory of Christ: by this will it

^a This text being explained in the New Testament of the Apostles.

came to pass, and still does, that the lowliness of Christ crucified unto death is lightly esteemed in the eyes of them who love the excellence of this world. VER.
8.

7. And therefore that this vice may be cured, in the person of the Prophet himself it is said, (ver. 8.) *Arise, O God, and judge the earth*; for the earth swelled high when it crucified Thee: rise from the dead, and judge the earth. *For Thou shalt destroy among all nations.* What, but the earth? that is, destroying those who savour of earthly things, or destroying the feeling itself of earthly lust and pride in believers; or separating those who do not believe, as earth to be trodden under foot and to perish. Thus by His members, whose conversation is in heaven, He judges the earth, and destroys it among all nations. But I must not omit to remark, that some copies have, *for Thou shalt inherit among all nations.* This too may be understood agreeably to the sense, nor does any thing prevent both meanings existing at once. His inheritance takes place by love, which in that He cultivates by His commands and gracious mercy, He destroys earthly desires.

PSALM LXXXIII.

LAT.
LXXXII.

OF this Psalm the title is, *A song of a Psalm of Asaph.* We have already often said what is the interpretation of Asaph, that is, congregation. That man, therefore, who was called Asaph, is named in representation of the congregation of God's people in the titles of many Psalms. But in Greek, congregation is called synagogue, which has come to be held for a kind of proper name for the Jewish people, that it should be called The Synagogue; even as the Christian people is more usually called The Church, in that it too is congregated.

2. The people of God, then, in this Psalm saith, (ver. 1.) *O God, who shall be like unto Thee?* Which I suppose to be more fitly taken of Christ, because, being made in the likeness of men, He was thought by those by whom He was despised to be comparable to other men: for He was even Phil. 2,
7. *reckoned among the unrighteous*, but for this purpose, that Is. 53,
12.

PSALM He might be judged. But when He shall come to judge, LXXXIII. then shall be done what is here said, *O God, who is like unto Thee?* For if the Psalms did not use to speak to the Lord Christ, that too would not be spoken which not one of the faithful can doubt was spoken unto Christ. *Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore hath God, Thy God, anointed Thee with the oil of gladness above Thy fellows.* To Him therefore also now it is said, *O God, who shall be like unto Thee?* For unto many Thou didst vouchsafe to be likened in Thy humiliation, even so far as to the robbers that were crucified with Thee: but when in glory Thou shalt come, *who shall be like unto Thee?* For what great thing is said, when it is said to God, “Who shall be like unto Thee?” unless it be said to Him, Who vouchsafed to be like men, taking unto Him the *form of a servant, made in the likeness of men, and found in fashion as a man?* And therefore he saith not, “Who is like unto Thee,” which in fact would be right to say if it referred to the Godhead. But because it referred to the *form of a servant*, it is then His unlikeness to other men will appear, when He shall appear in glory. Therefore it follows, *Keep not silence, nor be restrained, O God.* Because at first He was silent, that He might be judged; when *like as a lamb before him that sheared him was dumb, so He opened not His mouth,* and restrained His power. And that He might shew that He was holding it back, upon that word of His when He said, *I am He,* they who were seeking Him that they might take Him, *went backward, and fell.* Would He therefore ever have fallen within their hands and suffered, unless He had held Himself back and restrained Himself, and in a manner made Himself mild? For so also have some translated the word used here, *neither be Thou restrained, O God,* as to say, *neither grow Thou mild, O God.* Himself saith elsewhere, *I was silent, shall I alway be silent?* To Whom it is here said, *Keep not silence,* of the Same it is said elsewhere, *God shall come manifest, our God, and shall not keep silence.* It is said here, *Keep not silence.* For He was silent, that He might be judged, when He came hidden;

but He will not be silent, that He may judge, when He shall come manifest. VER.
3. 5.

3. Ver. 2. *For lo Thine enemies have sounded, and they that hate Thee have lifted up the head.* He seems to me to signify the last days, when these things that are now repressed by fear are to break forth into free utterance, but quite irrational, so that it should rather be called a *sound*, than speech or discourse. They will not, therefore, then begin to hate, but *they that hate Thee* will then *lift up the head*. And not 'heads,' but *head*; since they are to come even to that point, that they shall have that head, which is ^{2 Thess.} *lifted up above all that is called God, and that is worshipped;* ^{2, 4.} so that in him especially is to be fulfilled, *He that exalteth* ^{Luke 14,} *himself shall be abased;* ^{11.} and when He to Whom it is said, *Keep not silence, nor grow mild, O God, shall slay him with* ^{2 Thess.} *the breath of His mouth, and shall destroy with the brightness* ^{2, 8.} *of His coming.*

4. Ver. 3. *Upon Thy people they have malignantly taken counsel.* Or, as other copies have it, *They have cunningly devised counsel, and have devised against Thy saints.* In scorn this is said. For how should they be able to hurt the nation or people of God, or His saints, who know how to say, *If God be for us, who shall be against us?*

5. Ver. 4. *They have said, Come, and let us destroy them* ^{Rom. 8,} *from a nation.* He has put the singular number for the plural: as it is said, "Whose is this cattle," even though the question be of a flock, and the meaning "these cattle." Lastly, other copies have 'from nations,' where the translators have rather followed the sense than the word. *Come, and let us destroy them from a nation.* This is that sound whereby they *sounded* rather than spake, since they did vainly make a noise with vain sayings. *And let it not be mentioned of the name of Israel any more.* This others have expressed more plainly, *and let there not be remembrance of the name of Israel any more.* Since, *let it be mentioned of the name,* (*memoretur nominis,*) is an unusual phrase in the Latin language; for it is rather customary to say, *let the name be mentioned,* (*memoretur nomen;*) but the sense is the same. For he who said, *let it be mentioned of the name,* translated the Greek phrase. But Israel must here be understood in

fact of the seed of Abraham, to which the Apostle saith, *Therefore ye are the seed of Abraham, according to the promise heirs.* Not Israel according to the flesh, of which he saith, *Behold Israel after the flesh.*

6. Ver. 5. *Since they have imagined with one consent; together against Thee have they disposed a testament:* as though they could be the stronger. In fact, a *testament* is a name given in the Scriptures not only to that which is of no avail till the death of the testators, but every covenant and decree they used to call a testament. For Laban and Jacob made a testament, which was certainly to have force between the living; and such cases without number are read in the words of God.

7. Then he begins to make mention of the enemies of Christ, under certain proper names of nations; the interpretation of which names sufficiently indicates what he would have to be understood. For by such names are most suitably figured the enemies of the truth. *Idumæans*, for instance, are interpreted either 'men of blood,' or 'of earth.' *Ismaelites*, are 'obedient to themselves,' and therefore not to God, but to themselves. *Moab*, 'from the father;' which in a bad sense has no better explanation, than by considering it so connected with the actual history, that Lot, a father, by the illicit intercourse procured by his daughter, begat him; since it was from that very circumstance he was so named. Good, however, was his father, but as *the Law is good if one use it lawfully*, not impurely and unlawfully. *Hagarens*, proselytes, that is strangers, by which name also are signified, among the enemies of God's people, not those who become citizens, but those who persevere in a foreign and alien mind, and when an opportunity of doing harm occurs, shew themselves. *Gebal*, "a vain valley," that is, humble in pretence. *Amon*, "an unquiet people," or "a people of sadness." *Amalech*, "a people licking;" whence elsewhere it is said, "and his enemies shall lick the earth." The *alien race*, though by their very name in Latin, they sufficiently shew themselves to be aliens, and for this cause of course enemies, yet in the Hebrew are called *Philistines*, which is explained, *falling from drink*, as of persons made drunken by worldly luxury. *Tyre* in Hebrew is called *Sor*; which whether it be

interpreted straitness or tribulation, must be taken in the case VER. 8-11. of these enemies of God's people in that sense, of which the Rom. 2, 9. Apostle speaks, *Tribulation and straitness on every soul of man that doeth evil.* All these are thus enumerated in the Psalms: *The tabernacles of the Edomites, Ishmaelites, Moab and the Hagarenes, Gebal, and Amon, and Amalech, and the Philistines with those who inhabit Tyre.*

8. And as if to point out the cause why they are enemies of God's people, he adds, *For Assur came with them.* Now Assur is often used figuratively for the devil, *who works in the children of disobedience*, as in his own vessels, that they may assail the people of God. *They have holpen the children of Lot*, he saith: for all enemies, by the working in them of the devil, their prince, *have holpen the children of Lot*, who is explained to mean *one declining*. But the apostate angels are well explained as the children of declension, for by declining from truth they swerved to become followers of the devil. These are they of whom the Apostle speaks; '*Ye wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, against spiritual wickedness in high places.*' Those invisible¹ enemies are holpen then by unbelieving men, in whom they work in order to assail the people of God. Eph. 2, 2.
Eph. 6, 12.
1 Oxf. Mss. 'and spiritual.'

9. Now let us see what the prophetic spirit prays may fall upon them, rather foretelling than cursing.

Ver. 9. *Do thou to them*, he saith, *as unto Madian and Sisera, as unto Jabin at the brook of Kishon.*

Ver. 10. *They perished at Endor, they became as the dung of the earth.* All these, the history relates, were subdued and conquered by Israel, which then was the people of God: as was the case also with those whom he next mentions;

Ver. 11. *Make their princes like Oreb and Zeb, and Zebec and Salmana.* The meaning of these names is as follows: Madian is explained a perverted judgment: Sisera, shutting out of joy: Jabin, wise. But in these enemies conquered by God's people is to be understood that wise man of whom the Apostle speaketh, *Where is the wise? where is the scribe? where is the disputer of this world?* Oreb is dryness, Zeb, wolf, Zebec, a victim, namely of the wolf; for he too has his victims; Salmana, shadow of commotion. All these agree Judges 4, 7, 8.
1 Cor. 1, 20.

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to the evils which the people of God conquers by good. Moreover Kishon, the torrent in which they were conquered, is explained, their hardness. Endor, where they perished, is explained, the Fountain of generation, but of the carnal generation namely, to which they were given up, and therefore perished, not heeding the regeneration which leadeth unto life, where they shall neither marry nor be given in marriage, for they shall die no more. Rightly then it is said of these; *they became as the dung of the earth*, in that nothing was produced of them but fruitfulness of the earth. As then all these were in figure conquered by the people of God, as figures, so he prays that those other enemies may be conquered in truth.

Luke 20,
35.

10. *All their princes*, (ver. 12.) *who said, Let us take to ourselves the sanctuary of God in possession.* This is that vain noise, with which, as said above, Thy enemies have made a murmuring. But what must be understood by *the sanctuary of God*, except the temple of God? as saith the Apostle: *For the temple of God is holy¹, which temple ye are.* For what else do the enemies aim at, but to take into possession, that is, to make subject to themselves the temple of God, that it may give in to their ungodly wills?

¹ Cor.
3, 17.
¹ 'sanc-
tum'

11. But what follows? (Ver. 13.) *My God, make them like unto a wheel.* This is fitly taken as meaning that they should be constant in nothing that they think; but I think it may also be rightly explained, make them like unto a wheel, because a wheel is lifted up on the part of what is behind^a, is thrown down on the part of what is in front; and so it happens to all the enemies of the people of God. For this is not a wish, but a prophecy. He adds: *as the stubble in the face of the wind.* By face he means presence; for what face hath the wind, which has no bodily features, being only a motion, in that it is a kind of wave of air? But it is put for temptation, by which light and vain hearts are hurried away.

12. This levity, by which consent is easily given to what is evil, is followed by severe torment; therefore he proceeds:

Ver. 14. *Like as the fire that burneth up the wood, and as the flame that consumeth the mountains:* (ver. 15.) *so shalt Thou persecute them with Thy tempest, and in Thy anger*

^a Ex his quæ retrò sunt extollitur, ex his quæ ante sunt dejicitur.

shalt disturb them. Wood, he saith, for its barrenness, VER. 16. 17. mountains for their loftiness; for such are the enemies of God's people, barren of righteousness, full of pride. When he says, *fire and flame*, he means to repeat under another term, the idea of God judging and punishing. But in saying, *with Thy tempest*, he means, as he goes on to explain, *Thy anger*: and the former expression, *Thou shalt persecute*, answers to, *Thou shalt disturb*. We must take care, however, to understand, that the anger of God is free from any turbulent emotion: for His anger is an expression for His just method of taking vengeance: as the law might be said to be angry when its ministers are moved to punish by its sanction.

13. Ver. 16. *Fill their faces with shame, and they shall seek Thy name, O Lord.* Good and desirable is this which he prophesieth for them: and he would not prophesy thus, unless there were even in that company of the enemies of God's people, some men of such kind that this would be granted to them before the last judgment: for now they are mixed together, and this is the body of the enemies, in respect of the envy whereby they rival the people of God. And now, where they can, they make a noise and lift up their head: but severally, not universally as they will do at the end of the world, when the last judgment is about to fall. But it is the same body, even in those who out of this number shall believe and pass into another body, (for the faces of these are filled with shame, that they may seek the name of the Lord,) as well as in those others who persevere unto the end in the same wickedness, who are made as stubble before the wind, and are consumed like a wood and barren mountains. To these he again returns, saying, (ver. 17.) *They shall blush and be vexed for ever and ever.* For those are not vexed for ever and ever who seek the name of the Lord, but having respect unto the shame of their sins, they are vexed for this purpose, that they may seek the name of the Lord, through which they may be no more vexed.

14. Again, he returns to these last, who in the same company of enemies are to be made ashamed for this purpose, that they may not be ashamed for ever: and for this purpose to be destroyed in as far as they are wicked, that being made good they may be found alive for ever. For having said of

PSALM LXXXIII. them, *Let them be ashamed and perish*, he instantly adds, (ver. 18.) *and let them know that Thy name is the Lord, Thou art only the Most Highest in all the earth.* Coming to this knowledge, let them be so confounded as to please God: let them so perish, as that they may abide. *Let them know*, he says, *that Thy name is the Lord*: as if whoever else are called lords are named so not truly but by falsehood, for they rule but as servants, and compared with the true Lord are not lords; as it is said, I AM THAT I AM: as if those things which are made are not, compared with Him by Whom they are made. He adds, *Thou only art the Most Highest in all the earth*: or, as other copies have it, *over all the earth*; as it might be said, in all the heaven, or over all the heaven: but he used the latter word in preference, to depress the pride of earth. For earth ceaseth to be proud, that is, man ceaseth, to whom it was said, *Thou art dust*; Gen. 3, 19. and, *Why is earth and ashes proud?* when he saith that the Ecclus. 10, 9. Lord is the Most Highest above all the earth, that is, that no man's thoughts avail against those *who are called according Rom. 8, 28. 31. to His purpose*, and of Whom it is said, *If God is for us, who can be against us?*

PSALM LXXXIV.

LAT.
LXXXIII.

THIS Psalm is entitled, *For the winepresses.* And, as you observed with me, my beloved, (for I saw that you attended most closely,) nothing is said in its text either of any press, or wine-basket, or vat, or of any of the instruments or the building of a winepress; nothing of this kind did we hear read; so that it is no easy question what is the meaning of this title inscribed upon it, *for the winepresses.* For certainly, if after the title it mentioned any thing about such things as I enumerated, carnal persons might have believed that it was a song concerning those visible winepresses; but as it has this title, yet says nothing afterwards of those winepresses which we know so well, I cannot doubt that there are other winepresses, which the Spirit of God intended us to look for and to understand here. Therefore, let us recall to mind what takes place in these visible winepresses, and see how

this takes place spiritually in the Church. The grape hangs TITLE. on the vines, and the olive on its trees, (for it is for these two fruits that presses are usually made ready;) and as long as they hang on their boughs, they seem to enjoy free air; and neither is the grape wine, nor the olive oil, before they are pressed. Thus it is with men whom God predestined before the world to be conformed to the image of His only-^{Rom. 8,} begotten Son, Who has been first and especially pressed in ^{29.} His Passion, as the great Cluster. Men of this kind, therefore, before they draw near to the service of God, enjoy in the world a kind of delicious liberty, like hanging grapes or olives: but as it is said, *My son, when thou drawest near to* ^{Ecclus.} *the service of God, stand in judgment and fear, and make* ^{2, 1.} *thy soul ready for temptation*: so each, as he draweth near to the service of God, findeth that he is come to the winepress; he shall undergo tribulation, shall be crushed, shall be pressed, not that he may perish in this world, but that he may flow down into the storehouses of God. He hath the coverings of carnal desires stripped off from him, like grape-skins: for this hath taken place in him in carnal desires, of which the Apostle speaks, *Put ye off the old man, and put* ^{Coloss.} *on the new man.* All this is not done but by pressure: ^{3, 9, 10.} ^{Eph. 4,} therefore the Churches of God of this time are called wine-^{22.} presses.

2. But who are we who are placed in the winepresses? *Sons of Core.* For this follows: *For the winepresses, to the sons of Core.* The sons of Core has been explained, sons of the bald: as far as those could explain it to us, who know that language, according to their service due to God: and in this I do not deny that I behold a great mystery, and by the help of the Lord, would find it out with you. For all baldness ought not to be mocked, as it is by the sons of wickedness: but if one mock at consecrated baldness, he is torn by demons. For Elisha too was walking, and senseless ^{2 Kings} children called after him, Baldhead, baldhead: and to ^{2, 23.} accomplish the figure, he turned and prayed the Lord that ^{ib. 24.} bears might come out of the wood and devour them. Their infancy was punished by death in this world: they perished as children, who would one day have perished in old age: but fear of the mystery was impressed on men. For Elisha

PsALM bore the then character of One, whose sons we are, the sons
LXXXIV. of Core, namely, of our Lord Jesus Christ. Now it occurs to
^{1 calvus.} you, my beloved, out of the Gospel, why being bald¹ he
bore the figure of Christ: ye remember that He was crucified
on Calvary. Whether then this be the meaning of *Sons of
Core*, as I have explained from what others tell me; or whether
there is any other sacred meaning unknown to us; meantime
do ye behold what a fulness of sacred truths we meet with.
Sons of Core, sons of Christ, for the Bridegroom speaketh of
Mat. 9, His sons, when He saith, *The children of the Bridegroom
15. cannot fast, while the Bridegroom is with them.* These
winepresses, then, are presses of Christians.

3. But being placed under pressure, we are crushed for
this purpose, that for our love by which we were borne towards
those worldly, secular, temporal, unstable, and perishable
things, having suffered in them, in this life, torments, and
tribulations of pressures, and abundance of temptations, we
may begin to seek that rest which is not of this life, nor of
Ps. 9, 9. this earth; and the Lord becomes, as is written, *a refuge
for the poor man.* What is, *for the poor man?* For him
who is, as it were, destitute, without aid, without help, without
any thing on which he may rest, in earth. For to such poor
men, God is present. For though men abound in money
1 Tim. on earth, they think of what the Apostle saith, *Charge them
6, 17. that are rich in this world, that they be not high-minded, nor
trust in uncertain riches;* and considering how uncertain
that is in which they rejoiced before they drew near to the
service of God, that is, before they entered into the wine-
presses, they see that from their very wealth, they either have
the pressure of care, how it is to be managed, how guarded;
or if they have a little given way to desire, so as to love it,
they are filled more with fear than with enjoyment. For
what is so uncertain as a rolling thing? It is not unfitly
that money itself is stamped round, because it remains not
still. Such men, therefore, though they have something, are
yet poor. But those who have none of this wealth, but only
desire it, are counted also among rich men who will be
rejected; for God takes account not of power, but of will.
The poor then are destitute of all this world's substance, for
even though it abounds around them, they know how fleeting

it is; and crying unto God, having nothing in this world TITLE. with which they may delight themselves, and be held down, placed in abundant pressures and temptations, as if in wine-presses, they flow down, having become oil or wine. What are these latter but good desires? For God remains their only object of desire; now they love not earth. For they love Him Who made heaven and earth; they love Him, and are not yet with Him. Their desire is delayed, in order that it may increase; it increases, in order that it may receive. For it is not any little thing that God will give to him who desires, nor does he need to be little exercised to be made fit to receive so great a good: not any thing which He hath made will God give, but Himself Who made all things. Exercise thyself to receive God: that which thou shalt have for ever, desire thou for a long time. In the people of Israel, those were rejected who were hasty: continually in Scripture this temper of haste is blamed. For who are they who make haste! Those who, having turned to God, when they did not find here that rest which they were seeking, and those joys which were promised them, as if fainting by the way and thinking some long time remained before they should have done with this world or with this life, and seeking here some rest, which, if it is enjoyed, is false, they look back, and fall from their purpose: and forget that terrible saying, *Remember Lot's wife*. For why was she made a pillar of Luke 17, salt, if she seasons not men to make them wise¹? Therefore 32. her bad example, if thou take care, becomes good to thee. 1 ' ut sapiant.' *Remember*, he saith, *Lot's wife*: for she looked back, whence Gen. 19, she had been set free, to Sodom, and there remained where 26. she looked back; herself to remain on that spot, to season others who should pass. Therefore being freed from the Sodom of our past life, let us not look back: for this is to be in haste, not to wait for what God hath promised because it is far off, and to look back to that which is near, whence thou hast been once set free. Of such what saith the Apostle Peter? *It has happened to them according to the true proverb*: 2 Pet. 2, *The dog is returned to his vomit*. For the consciousness of 22. thy sins was weighing on thy breast: receiving pardon thou didst vomit, as it were, and thy breast was relieved: there was made a good conscience instead of a bad conscience:

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but why turnest thou again to thy vomit? If a dog doing thus disgusts thy sight, what art thou in the sight of God?

4. But each one, beloved brethren, from that point of his journey at which he hath arrived, and which he hath vowed to God, from thence looketh back, when he letteth Him go. For example, he has resolved to keep conjugal chastity; for righteousness begins here; he hath retired from fornication and illicit uncleanness: when he returns to fornication, he hath looked back. Another by the gift of God hath vowed something great, hath resolved not to allow even marriage: he who would not be condemned if he had married a wife, if he hath married after making a vow to God, is condemned; since he does the same as one who had not promised; but one is not condemned, the other is. Why, except because the latter hath looked back? For he had been in front, and

1 Cor. 7, the other had not come up to the same point. If a virgin, 28.
who would not have sinned in marrying, marry after being devoted, she shall be accounted an adulteress of Christ. For she hath looked back from the place which she had reached. If those who choose to leave all worldly hopes and all earthly

occupations, and betake them to the society of saints, to that Acts 2, common life where no one calls any thing his own, but all 44; 4, things are common unto them, and they have one soul, and 34.
Chrys. one heart towards God; whoever chooseth to depart from Sces. on S. them is not esteemed such as he who had not entered: for Matt. Hom. LXXI, the latter hath not yet attained: the former hath looked back. and LXXII, Wherefore, most beloved, as each can, make vows, and perform Ps. 76, to the Lord God what each can: let no one look back, no 11.
one delight himself with his former interests, no one turn away from that which is before to that which is behind: let him run until he arrive: for we run not with the feet but with the desire. But let no one in this life say that he hath arrived.

Phil. 3, For who can be so perfect as Paul? Yet he saith, *Brethren,* 13. 14.
I count not myself to have attained: but one thing I do, forgetting those things which are behind, and reaching forward to those things which are before, I press forward to the prize of the high calling in Christ Jesus. Thou seest Paul still running, and thinkest thou that thou hast already attained?

5. If therefore thou feelest the passions of this world, even when thou art happy, thou understandest now that thou art

in the winepress. For do ye think, my brethren, that unhappiness in this life is to be feared, and that happiness is not to be feared? Nay, rather, no unhappiness breaketh him whom no happiness can corrupt. How therefore should that corrupter be shunned and feared, lest she seduce thee by her caresses? Lean not on a staff of reed: for it is written that some *lean upon a staff of reed*. Trust not thyself to it: it is a weak thing to lean upon, it breaketh and slayeth thee. If therefore the world smile upon thee with happiness, imagine thyself in the winepress, and say, *I found trouble and heaviness, and I did call upon the name of the Lord*. He said not, I found trouble, without meaning, of such a kind as was hidden: for some troubles are hidden from some in this world, who think they are happy while they are absent from God. *For as long as we are in the body*, he saith, *we are absent from the Lord*. If thou wert absent from thy father, thou wouldest be unhappy: art thou absent from the Lord, and happy? There are then some who think it is well with them. But those who understand, that in whatever abundance of wealth and pleasures, though all things obey their beck, though nothing troublesome creep in, nothing adverse terrify, yet that they are in a bad case as long as they are absent from the Lord; with a most keen eye these have found trouble, and grief, and have called on the name of the Lord. Such is he who sings in this Psalm. Who is he? The Body of Christ. Who is that? You, if you will: all we, if we will: all sons of Core, and all one Man, for Christ's Body is one. How is that not one Man which hath one Head? The Head of all of us is Christ; the body of that Head are we all. And we all are in this life in winepresses: if we are wise, we have already come to the winepress. Therefore, being placed in the pressure of temptations, let us utter this word, and send on our longing desire.

Ver. 1. *How lovely are Thy tabernacles, O Lord of Hosts*. He was in some tabernacles, that is, in winepresses: but he longed for other tabernacles, where is no pressure: in this he sighed for them, from these, he, as it were, flowed down into them by the channel of longing desire.

6. And what follows? (Ver. 2.) *My soul longeth and*

V. ER.
1.

2 Kings
18, 21.
Ezek.
29, 6.

Ps. 116,
3, 4.

2 Cor.
5, 6.

PSALM *faileth for the courts of the Lord.* It is not enough that it
 IXXXIV. *longeth and faileth:* for what doth it fail? *For the courts of
 the Lord.* The grape when pressed hath failed: but for
 what? So as to be changed into wine, and to flow into the
 vat, and into the rest of the store-room, to be kept there in
 great quiet. Here it is longed for, there it is received: here
 are sighs, there joy: here prayers, there praises: here groans,
 there rejoicing. Those things which I mentioned, let no
 one while here turn from ashamed: let no one be unwilling
 to suffer. There is danger, lest the grape, while it fears the
 winepress, should be devoured by birds or by wild beasts.
 He seems to be in great sadness, when he says, *My soul
 longeth and faileth for the courts of the Lord;* for he has
 not what he longeth for; but is he without joy. What joy?
 That which the Apostle speaks of: *Rejoicing in hope.*
 Then he will one day rejoice in reality: now he doth already
 in hope. And therefore, those who rejoice in hope, being
 certain that they shall receive, bear in the winepress all
 pressures. Therefore, the Apostle himself having said, *Re-
 joicing in hope;* as if speaking to those who are still in the
 winepress, added instantly, *patient in tribulation.* Patient
 in tribulation; what follows? *Enduring in prayer.* Why
 'enduring?' Because ye suffer delay: ye pray and suffer
 delay: ye endure the delay: well may it be borne, that that
 is delayed, which when it hath come is not taken away.

Rom.
12, 12.

7. Thou hast heard a groan in the winepress, *My soul
 longeth and faileth for the courts of the Lord:* hear how it
 holdeth out, rejoicing in hope: *My heart and my flesh have
 rejoiced in the living God.* Here they have rejoiced for
 that cause. Whence cometh rejoicing, but of hope? Where-
 fore have they rejoiced? *In the living God.* What has
 rejoiced in thee? *My heart and my flesh.* Why have they
 rejoiced?

Ver. 3. *For,* saith he, *the sparrow hath found her a house,
 and the turtledove a nest, where she may lay her young.*
 What is this? He had named two things, and he adds two
 figures of birds which answer to them: he had said that his
 heart rejoiced and his flesh, and to these two he made the
 sparrow and turtle-dove to correspond: the heart as the
 sparrow, the flesh as the dove. The sparrow hath found

herself a home: my heart hath found itself a home. She VER. 3.
 tries her wings in the virtues of this life, in faith, and hope,
 and charity, by which she may fly unto her home: and when
 she shall have come thither, she shall remain; and now the
 complaining voice of the sparrow, which is here, shall no
 longer be there. For it is the very complaining sparrow of
 whom in another Psalm he saith, *Like a sparrow alone on the* Ps. 102,
housetop. From the housetop he flies home. Now let him 7.
 be on the housetop, treading on his carnal house: he shall
 have a heavenly house, a perpetual home: that sparrow shall
 make an end of his complaints. But to the dove he hath
 given young, that is, to the flesh: *the dove hath found a nest,*
where she may lay her young. The sparrow a home, the
 dove a nest, and a nest too where she may lay her young.
 A home is chosen as for ever, a nest is framed for a time:
 with the heart we think upon God, as if the sparrow flew to
 her home: with the flesh we do good works. For ye see
 how many good works are done by the flesh of the saints;
 for by this we work the things we are commanded to work, by
 which we are helped in this life. *Break thy bread to the* Is. 58, 7.
hungry, and bring the poor and roofless into thy house; and
if thou see one naked, clothe him: and other such things
 which are commanded us we work only through the flesh.
 Therefore that sparrow, who thinketh upon his home, parteth
 not from the dove who seeketh for herself a nest, where she may
 lay her young: for she throweth them not away in any corner,
 but hath found herself a nest where she may lay them. We
 speak, brethren, what ye know: how many seem to do good
 works without the Church^a? how many even Pagans feed the
 hungry, clothe the naked, receive the stranger, visit the sick,
 comfort the prisoner? how many do this? The dove seems,
 as it were, to bring forth young: but finds not herself a nest.
 How many works may heretics do not in the Church; they
 place not their young in a nest. They shall be trampled on
 and crushed: they shall not be kept, shall not be guarded.
 In the person of this flesh working a woman is spoken of by
 the Apostle Paul, saying, *Adam was not deceived, but the* 1 Tim.
 2, 14.

^a Ed. Ben. refers to P. Lombard II. works of those who are without faith
 Sent. Dist. 41. where this passage is evil?"
 quoted on the question, "Are all the

PSALM *woman was deceived.* For afterwards Adam consented with
 LXXXIV. the woman: for the woman was deceived by the serpent.
 Gen. 3,
 1—6.

And now no evil persuasion can do more than move in thee
 in the first instance the desire of thy flesh, to which if thy
 mind afterwards consents, the sparrow too hath fallen; but if
 the desires of the flesh are conquered, thy limbs are kept to
 good works, the arms of concupiscence are taken away, and
 the dove begins to have young. Therefore, what saith the
 1 Tim. Apostle in that place? *But she shall be saved by child-*
 2, 15. *bearing.* A widow without children, if she continue so, shall
 1 Cor. she not be happier? Shall she not be saved, because she
 7, 40. beareth not sons? Shall not a virgin of God be better?
 . Shall she not be saved, because she hath no sons? or doth
 she not belong to God? Therefore the woman shall be
 saved, who is a type of the flesh, by childbearing, that is, if
 she do good works. But it is not every where that the dove
 can find a nest for herself where she may lay her young; in
 the true faith, in the Catholic faith, in the fellowship of the
 unity of the Church let her bring forth her works. Therefore,
 1 Tim. when the Apostle was speaking of her, he added, *But she*
 2, 15. *shall be saved by child-bearing, if she abide in faith, and*
love, and sanctification, with soberness. By abiding in faith,
 faith itself is a nest for thy young. For on account of the
 weakness of the young of thy turtle dove, the Lord deigned
 to give unto thee whence thou mightest make thyself a nest:
 for He clothed Himself with flesh, as hay for thy nest, that
 He might come unto thee. In that faith lay thy young: in
 that nest work thy works. For what the nests are, what that
 nest is, follows at once: *Thy altars, O Lord of Hosts.*
 Having said, And the dove hath found herself a nest, where
 she may lay her young; as if thou hadst asked, What nest?
Thy altars, O Lord of Hosts, my King and my God. What
 is, *My King and my God?* Thou Who rulest me, Who hast
 created me.

8. Here then is the nest, here absence from home, here
 sighing, here crushing, and here pressing, since here is the
 winepress: but what is it which he longs for? what that he
 desires? whither goeth he? whither tends our longing?
 whither doth it hurry us? Placed here, it meditateth on those
 things: placed among temptations, placed among pressures,

placed in the winepress, sighing after heavenly promises: as if intending to do something there, it dwells beforehand on future joys. (Ver. 4.) *Blessed are those who dwell in Thy house.* Wherefore blessed? What shall they have? What shall they do? All who are called blessed on earth have something and do something. One man is blessed with so many farms, such a large family, so much gold and silver: he is called blessed by what he has. Blessed is another, he has attained such a rank, the proconsulship, or prefecture: he is called blessed in what he does. Either then in having or in doing men are blessed. But how will they be blessed there? what will they have? what will they do? What they will have I have said above: *Blessed are they that dwell in Thy house.* If thou hast thy own house, thou art poor; if God's, thou art rich. In thy own house thou wilt fear robbers; of the house of God, He is Himself the wall. Therefore *blessed are those who dwell in Thy house.* They possess the heavenly Jerusalem, without constraint, without pressure, without difference and division of boundaries; all have it, and each have all. Great are those riches. Brother crowdeth not brother: there is no want there. Next, what will they do there? For among men it is necessity which is the mother of all employments. I have already said, in brief, brethren, run in your mind through any occupations, and see if it is not necessity alone which produces them. Those very eminent arts which seem so powerful in giving help to others, the art of speaking in their defence or of medicine in healing, for these are the most excellent employments in this life; take away litigants, who is there for the advocate to help? take away wounds and diseases? what is there for the physician to cure? And all those employments of ours which are required and done for our daily life, arise from necessity. To plough, to sow, to clear fallow ground, to sail; what is it which produces all these works, but necessity and want? Take away hunger, thirst, nakedness; who has need of all these things? These good works also which are enjoined to us; for those which I have mentioned are respectable, but belong to all men; (I mean to except wicked deeds, detestable actions, scandalous crimes, homicides, house-breaking, adulteries, for I do not count these among human actions;) but

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 LXXXIV. only produced by necessity, and that a necessity arising
 from the frailty of the flesh; for instance, the injunction,
 Is. 58, 7. *'Break thy bread to the hungry.'* For whom could you break
 bread, if there were nobody hungry? *'Take in the roofless
 poor into thy house.'* What stranger is there to take in,
 where all live in their own country? What sick person to
 visit, where they enjoy perpetual health? What litigants to
 reconcile, where there is everlasting peace? What dead to
 bury, where there is eternal life? None of those honourable
 actions which are common to all men will then be your
 employment, nor any of these good works; the young
 swallows will then fly out of their nest. What then? You
 have said already what we shall have; *'Those who dwell in
 Thy house are blessed.'* Say now what they shall do, for I
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 am now saying and arguing springs from some need. Will
 there be any such argument there to teach the ignorant, or
 remind the forgetful? Or will the Gospel be read in that
 country where the Word of God Itself shall be contemplated?
 Wherefore let him who in longing aspirations spoke with our
 voice, saying what we should have in that country which he
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 Hallelujah.

Think not, my brethren, that there will be any weariness
 there: if ye are not able to endure long here in saying this, it
 is because^a some want draws you away from that enjoyment.
 If what is not seen gives not so much joy here, if with so
 much eagerness under the pressure and weakness of the flesh
 we praise that which we believe, how shall we praise that
 which we see? *When death shall be swallowed up in victory,
 when this mortal shall have put on immortality, and this
 corruptible shall have put on incorruption,* no one will say,
 'I have been standing a long time;' no one will say, 'I
 have fasted a long time,' 'I have watched a long time.'
 For there shall be great endurance, and our immortal bodies
 shall be sustained in contemplation of God. And if the

1 Cor.
 15, 54.

^a Oxf. Mss. 'want keeps you not away.'

word which we now dispense to you keeps your weak flesh standing so long, what will be the effect of that joy? how will it change us? *For we shall be like Him, since we shall see Him as He is.* Being made like Him, when shall we ever faint? what shall draw us off? Brethren, we shall never be satiated with the praise of God, with the love of God. If love could fail, praise could fail. But if love be eternal, as there will there be beauty inexhaustible, fear not lest thou be not able to praise for ever Him Whom thou shalt be able to love for ever. *Blessed are they who shall dwell in Thy house; for ever and ever they will be praising Thee.* For this life let us sigh.

VER.
5.

1 John
3, 2.

Wisd.
9, 15.

Rom. 7,
22, 23.

ib. 24.

9. But how shall we come thither? (Ver 5.) *Happy is the man whose strength is in Thee.* He knew where he was, and that by reason of the frailty of his flesh he could not fly to that state of blessedness: he thought upon his own burden, as it is said elsewhere; *‘For the corruptible body weighs down the soul, and the earthly house depresses the understanding which has many thoughts.’* The Spirit calls upward, the weight of the flesh calls back again downward: between the double effort to raise and to weigh down, a kind of struggle ensues: this struggle goes toward the pressure of the winepress. Hear how the Apostle describes this same struggle of the winepress, for he was himself afflicted there, there he was pressed. *‘I delight,’* he says, *‘in the law of God after the inner man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.’* Great is this struggle and hopeless to escape from, if it were not for the help that follows; *‘Miserable man that I am: who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord.’* And so here in this Psalm he saw those joys, and thought in his mind, *‘Blessed are they who dwell in Thy house, O Lord; for ever and ever they will be praising Thee.’* But who shall ascend thither? What shall I do with the burden of the flesh? *Blessed are they who dwell in Thy house, they will praise Thee for ever and ever. ‘For I delight in the law of God according to the inner man.’* But what shall I do? how shall I fly? how shall I arrive thither? *I see another law in my members*

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Wisd.
9, 15.

Rom. 7,
22, 23.

ib. 24.

PSALM LXXXIV. *warring against the law of my mind.* He said that he was unhappy, and he said, *Who shall deliver me from the body of this death, that I may dwell in the house of the Lord, and praise Him for ever and ever? Who shall set me free? The grace of God, through Jesus Christ our Lord.* And as in the words of the Apostle, that difficulty and that almost inextricable struggle is alleviated by the addition, *The grace of God through Jesus Christ our Lord*; so here, when he sighed in the ardent longing for the house of God, and those praises of God, and when a kind of despair arose at the feeling of the burden of the body and the weight of the flesh, again he awoke to hope, and said, (ver. 5.) *Blessed is the man whose taking up¹ is in Thee.*

¹ sus-
ceptio

10. What then does God supply by His grace to him whom He taketh hold of to lead him on? He goes on to say: *He hath placed steps² in his heart.* He makes steps for him by which he may ascend. Where are these steps? In his heart. Therefore the more thou lovest, the more shalt thou rise. *He hath placed steps in his heart.* Who hath done this? He who hath taken hold of him: for, *Blessed*, says he, *is he whose taking up is in Thee, O Lord.* Because of himself he cannot rise, it is necessary that Thy grace should raise him. And what does Thy grace? It *places steps in his heart.* Where does it place steps? *In his heart*, (ver. 6.) *in the valley of weeping.* So here thou hast for a winepress the valley of weeping, the very pious tears in tribulation are the new wine of those that love. *He hath placed steps in his heart.* Where then hath He placed them? *In the valley of weeping.* For here He hath placed steps, *in the valley of weeping.* For here is weeping, where is sowing. They went forth *weeping*, he says, *casting their seed.* Therefore, by the grace of God may upward steps be placed in thy heart. Rise by loving. Hence the Psalm "of degrees" is called. And where hath He placed these steps? *In thy heart, in the valley of weeping.* He hath said where He hath placed them, whither hath He set them? What hath He placed? *Steps.* Where? Within, *In the heart.* In what region, in what place, as it were, of abode? *In the valley of weeping.* To ascend whither? *To the place which He hath appointed.* What is this, brethren, *To the place which He hath ap-*

Ps. 126,
5. 6.

pointed. What place would he name, which *He hath appointed*, if it could be named? It hath been said to thee, *He hath placed steps in his heart, in the valley of weeping.* VER. 6. Dost thou ask, whither? What will He say to thee? *What eye hath not seen, nor ear heard, neither hath it entered into the heart of man.* 1 Cor. 2, 9. It is a hill, it is a mountain, it is a land, it is a meadow: by nearly all these names that place has been called. But what is it in itself, without images who can explain? For, *Now we see through a glass darkly what that place is: then we shall see face to face.* 1 Cor. 13, 12. Ask not therefore whither he hath appointed us to go, or what place it is. He knoweth whither, He Who hath appointed the place whither He is leading thee, the ascent to which He hath placed in thy heart. What? dost thou fear to ascend, lest He who leads thee should go wrong? Lo, *in the valley of weeping, He hath placed steps of ascent to the place which He hath appointed.* Now we lament; whence proceed our lamentations, but from that place where the steps of our ascent are placed? Whence comes our lamentation, but from that cause wherefore the Apostle exclaimed that he was a wretched man, because he saw another law in his members, warring against the law in his mind? Rom. 7, 23. And whence does this proceed? From the penalty of sin. And we thought that we could easily be righteous as it were by our own strength, before we received the command; *but when the command came, sin revived; but I died,* saith the Apostle. ib. 9. For a law was given to men, not such as could save them at once, but it was to shew them in what severe sickness they were lying. Hear the words of the Apostle; *For if a law had been given which could give life, verily righteousness should have been by the law; but the Scripture hath shut up all under sin, that the promise which is of faith in Jesus Christ might be given to them that believe;* so that grace came after the law, and found man not only laid prostrate, but already confessing and saying, *Miserable man that I am, who shall deliver me from the body of this death?* And the physician came in due time to the valley of weeping, saying, Surely thou knowest that thou hast fallen; listen unto Me that thou mayest arise, thou who didst despise Me, so that thou didst fall. Therefore the Law was given, that it might

PSALM IXXXIV. convince the sick man of his disease, whereas he seemed to himself to be whole; that sins might be made manifest, not that they might be taken away. But when sin was made manifest by the law given, sin was but increased, for it is

Rom. 7, 8. both sin, and against the Law; *Sin*, saith he, *taking occasion by the command, wrought in me all manner of concupiscence.* What does he mean by *taking occasion by the law*? Having received the command, men tried as by their own strength to obey it; conquered by lust, they became guilty of transgression of this very command also. But what saith the

Rom. 5, 20. Apostle? *Where sin abounded, grace hath much more abounded*; that is, the disease increased, the medicine became of more avail. Accordingly, my brethren, did those five porches of Solomon, in the middle of which the pool

John 5, 3. lay, heal the sick at all? The sick, says the Evangelist, lay in the five porches. In the Gospel we have and read it. Those five porches are the law in the five books of Moses. For this cause the sick were brought forth from their houses that they might lie in the porches. So the law brought the sick men forth, but did not heal them: but by the blessing of God the water was disturbed, as by an Angel descending into it. At the sight of the water troubled, the one person who was able, descended and was healed. That water surrounded by the five porches, was the people of the Jews shut up in their law. The Lord came and disturbed this people, so that He Himself was slain. For if the Lord had not troubled the Jews by coming down to them, would He have been crucified? So that the troubled water signified the Passion of the Lord, which arose from His troubling the Jewish people. The sick man who believeth in this Passion, like him who descended into the troubled water, is healed thereby. He whom the Law could not heal, that is, while he lay in the porches, is healed by grace, by faith in the Passion of our Lord Jesus Christ. One is healed, for those healed are one. What then does He say here? *He hath placed steps of ascent in his heart, in the valley of weeping, to the place which He hath appointed.* Now we will rejoice in that place.

11. Ver. 8. But why *in the valley of weeping*? What is this valley of weeping, from whence we shall come into that

place of joy? *He shall give blessing, saith he, Who gave the law.* He afflicted us by the law, pressed us under the law, shewed unto us the winepress, we saw the pressure, we were conscious of the tribulation of the flesh, we groaned with the rebellion of sin against our mind, we cried out, 'Miserable man that I am:' we groaned under the law; what remains but that He who gave the law should give His blessing? Grace shall come after the law, grace itself is the blessing. And what has that grace and blessing given unto us? *They shall go from virtue to virtue.* For here by grace many virtues are given. *For to one is given by the Spirit the word of wisdom, to another the word of knowledge according to the same Spirit, to another faith, to another the gift of healing, to another different kinds of tongues, to another the interpretation of tongues, to another prophecy.* Many virtues, but necessary for this life; and from these virtues we go on to a virtue. To what virtue? To Christ the Virtue of God and the Wisdom of God. He giveth different virtues in this place, Who for all the virtues which are necessary and useful in this valley of weeping shall give one virtue, Himself. For in Scripture and in many writers four virtues are described useful for life: prudence, by which we discern between good and evil; justice, by which we give each person his due, *owing no man any thing*, but loving all men: temperance, by which we restrain lusts; fortitude, by which we bear all troubles. These virtues are now by the grace of God given unto us in the valley of weeping: from these virtues we mount unto that other virtue. And what will that be, but the virtue of the contemplation of God alone? There this our prudence will be unnecessary where no evils will meet us which we shall have to avoid. But what think we, my brethren? There will be no justice, such as here: for there will be no need with any man to which we shall owe relief. There will be no such temperance, where will be no lust to be restrained. No such fortitude as here, where there will be no evils to be borne. Therefore from these virtues of action here we shall pass to that virtue of contemplation, by which we shall see God: as it is written, *I will be near Thee in the morning, and I will behold Thee.* And hear how from these virtues of present action we shall pass to that contemplation. It

VFR.
7.

1 Cor.
12, 8.

1 Cor.
1, 24.

Rom.
13, 8.

Ps. 5, 3.

PSALM follows in that place: *They shall go from virtue to virtue.*
LXXXIV.

Ps.82,6. What virtue? That of contemplation. What is contem-
plation? *The God of Gods shall appear in Sion.* The God
of Gods, Christ of the Christians. How is this? *I said, Ye*
are Gods, and ye are all the children of the Most High.

John 1, 12. For He gave unto them power to become the sons of God,
He in whom we believed, that fair Bridegroom, who on
account of our uncomeliness appeared here without come-

Is.53,2. liness: for *we saw Him*, he saith, *and He had no form nor*
beauty. When all is finished, that mortality makes necessary,
He shall appear to the pure in heart, as He is, "God with

Matt. 5, 8. God," The Word with the Father, "by Which all things
were made:" for, *blessed are the pure in heart, for they shall*
see God. *The God of Gods shall appear in Sion.*

12. And again, from the thought of those joys he returns to
his own sighs. He sees what has come before in hope, and
where he is in reality. Then shall the God of Gods appear
in Sion: this is why we shall rejoice: Him we shall praise
for ever and ever. But as yet it is but the time of prayer,
the time of deprecation: and if of rejoicing a little, yet still
in hope: we are on our journey, we are in the valley of
weeping. Therefore returning to the groans proper to this
place, he saith, (ver. 8.) *O Lord God of virtues, hear my*
prayer: hearken, O God of Jacob: for Jacob himself also
Gen.32, 28. Thou hast made Israel out of Jacob. For God appeared
unto him, and he was called Israel, seeing God. Hear me
therefore, O God of Jacob, and make me Israel. When
shall I become Israel? When the God of Gods shall appear
in Sion.

Ps.36,7. 13. Ver. 9. *Behold, O God our defender. 'Under the shadow*
of Thy wings they shall hope:' therefore, *Behold, O God our*
defender. And look on the face of Thy Christ. For when
doth God not look upon the face of His Christ? What is this,
Look on the face of Thy Christ? By the face we are known.
What is it then, Look on the face of Thy Christ? Cause Thy
Christ to become known to all. Look on the face of Thy
Christ: let Christ become known to all, that we may be able
to go from strength to strength, that grace may abound, since
sin hath abounded.

14. Ver. 10. *For one day in Thy courts is better than a*

thousand. Those courts they were for which he sighed, for which he fainted. *My soul longeth and faileth for the courts of the Lord:* one day there is better than a thousand days. Men long for thousands of days, and wish to live here long: let them despise these thousands of days, let them long for one day, which has neither rising nor setting: one day, an everlasting day, to which no yesterday yields, which no to-morrow presses. Let this one day be longed for by us. What have we to do with a thousand days? We go from the thousand days to one day; let us hasten to that one day¹, as we go from strength to strength.

VER.
11. 12.
ver. 2.

15. Ver. 11. *I have chosen to be cast away in the house of the Lord, rather than to dwell in the tents of sinners.* For he found the valley of weeping, he found humility by which he might rise: he knoweth that if he would raise himself he shall fall, if he humble himself he shall be exalted: he hath chosen to be cast away, that he may be raised up. How many beside this tabernacle of the Lord's winepress, that is beside the Catholic Church, wishing to be lifted up, and loving their honours, refuse to see the truth. If this verse had been in their heart, *I have chosen to be cast away in the house of the Lord, rather than to dwell in the tents of sinners*, would they not cast away honours, and run to the valley of weeping, and hence find in their heart the way of ascent, and hence go from virtues to virtue, placing their hope in Christ, not in some man or another? A good word is this, a word to rejoice in, a word to be chosen: *I have chosen to be cast away in the house of the Lord, rather than to dwell in the tents of sinners.* He himself chose to be cast away in the house of the Lord; but He who invited him to the feast, when he chose a lower place calleth him to a higher one, and saith unto him, *Go up higher.* Yet he chose not but to be in the house of the Lord, in any part of it, so that he were not outside the threshold.

¹Oxf.
Mss.add
'let us
hasten,'
&c.

Luke
14, 10.

16. Wherefore did he choose rather to be cast away in the house of the Lord, than to dwell in the tents of the ungodly? (Ver. 12.) *Because God loveth mercy and truth.* The Lord loveth mercy, by which He first came to my help: He loveth truth, so as to give to him that believeth what He has promised. Hear in the

Rom.11,
35.

PSALM
LXXXIV.

case of the Apostle Paul, His mercy and truth, Paul who was first Saul the persecutor. He needed mercy, and he has said that it was shewn towards him: *I who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, that in me Christ Jesus might shew forth all longsuffering towards those who shall believe in Him unto life eternal.* So that, when Paul received pardon of such great crimes, no one should despair of any sins whatever being forgiven him. Lo! Thou hast Mercy. God was then unwilling to put His Truth in action, so as to punish the sinner. For if the sinner were punished, would it not be truth? or would he dare to say, I ought not to be punished, when he could not say, I have not sinned? And if he did say, I have not sinned: to whom would he say it? Whom would he deceive? Therefore the Lord first exerted mercy towards him: after mercy, truth. Hear him how he demands truth afterwards. First he said, *I obtained mercy, who was before a blasphemer, and a persecutor, and injurious: but by the grace of God I am what I am.* Afterwards He saith, when he was drawing near his passion, *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness.* He who giveth mercy, keepeth truth. How doth He keep truth? *Which the Lord, Who is a righteous Judge, shall repay me at that day.* He freely gave him pardon, He shall render him a crown: He is a free giver of pardon, a debtor of a crown. How a debtor? hath He received any thing? To whom doth God owe any thing? Lo, we see that Paul holdeth Him a debtor, having received mercy, demanding truth. The Lord, he says, shall give me back in that day. What shall He give thee back, but that which He oweth thee? How oweth He unto thee? What hast thou given Him? *Who hath first given unto Him, and it shall be restored to him again.* The Lord Himself hath made Himself a debtor, not by receiving, but by promising: it is not said unto Him, Restore what Thou hast received: but, Restore what Thou hast promised. He hath shewn mercy unto me, he saith, that He might make me innocent: for before I was a blasphemer and injurious: but by His grace I have been made innocent. But He who first shewed mercy, can He deny His debt? *He loveth mercy and*

1 Tim.
1, 13, 16.

1 Cor.
15, 10.

2 Tim.
4, 7, 8.

Rom.
11, 35.

truth. He will give grace and glory. What grace, but that of which the same one said; *By the grace of God I am what I am?* What glory, but that of which he said, *There is laid up for me a crown of glory?*

VER.
12.
1 Cor.
15, 10.
2 Tim.
4, 8.

17. Ver. 12. Therefore *the Lord will not withhold good from those who walk in innocence.* Why then, O men, are ye unwilling to keep innocence, except in order that ye may have good things? Such an one will not keep innocence, in order not to restore that which is committed to his trust: he would have gold, and loseth innocence. What doth he gain? what doth he lose? He hath the gain of gold, he hath suffered the loss of innocence. 'But if I shall keep innocence,' he saith, 'I shall be poor.' Is not innocence itself no slight wealth? If thou hast a chest full of gold, shalt thou be rich; if thou hast a heart full of innocence, shalt thou be poor? But behold: if thou longest for good things, though thou be at present in poverty, in tribulation, in the valley of weeping, in pressure, in temptations, keep innocence. For there shall be hereafter that good for thee for which thou longest: rest, eternity, immortality, freedom from suffering shall be hereafter: these are the good things which God keepeth for His righteous ones. For the good things which thou now longest for, as of great worth, for which thou art willing to be guilty and not guiltless, listen while I tell thee who have them, who abound in them. Thou seest wealth in the hands of robbers, of the impious, the wicked, the base; in the hands of scandalous and criminal men thou seest wealth: God giveth them these things on account of their fellowship in the human race, for the abundant overflowing of His goodness: Who also *maketh His sun to rise upon the good and the evil, and causeth it to rain upon the righteous and upon sinners.* Giveth He so much to the wicked, and keepeth nothing for thee? He keepeth something: be at ease, He Who had mercy on thee, when thou wast impious, doth He desert thee when thou hast become pious? He Who gave to the sinner the free gift of His Son's death, what keepeth He for the saved through that death? Therefore be at ease. Hold Him a debtor, for thou hast believed in Him promising. *The Lord will withhold no good thing from those who walk in innocence.* What then remains for us here, in the winepress,

Matt. 5,
45.

PSALM
LXXXV.

Old Testament was given; but in the Old Testament the New was figured: that was the figure, this the truth expressed. In that figure, by a kind of foretelling of the future, there was given to that people a certain land of promise, in a region where the people of the Jews abode; where also is the city of Jerusalem, whose name we have all heard of. When this people had received possession of this land, they suffered many troubles from their neighbouring enemies who surrounded them: and when they sinned against their God, they were given into captivity, not for destruction, but for discipline; their Father not condemning, but scourging them. And after being seized on, they were set free, and many times were both made captives, and set free; and they are now in captivity, and that for a great sin, even because they crucified their Lord. What then are we to understand them to mean by the words, *Thou hast turned away the captivity of Jacob?* Are we to understand here that other captivity, from which we all desire to be set free? For we all belong to Jacob, if we belong to Abraham's

Rom. 9, seed. For thus speaketh the Apostle; *In Isaac shall thy*
7. 8. *seed be called: that is, not those who are children of the flesh, these are the children of God, but the children of promise, these are counted as a seed.* If the children of promise are counted for the seed, the Jews became degenerate by offending God: we, by deserving well of God, are become the children of Abraham, not according to the flesh, but according to faith. For by imitating his faith, we are become his children, whilst they, by degenerating from his faith, deserved to be disinherited. For, that you may know that they lost their birth from Abraham, when they arrogantly boasted in the hearing of our Lord Jesus Christ, glorying in

John 8, their blood, not in their life, and saying to the Lord, *We*
59. *have Abraham for our father;* the Lord saith unto them, as degenerate, *If ye are the children of Abraham, do ye the works of Abraham.* If they then were on that account not children, because they did not Abraham's works; we are therefore children, because we do the works of Abraham.

Gen. 15, But what are the works of Abraham which we do? *Abraham*
6. *believed God, and it was counted unto him for righteousness.*
Gal. 3, Therefore we all belong to Jacob, imitating Abraham's faith,
6.

who believed God, and it was counted to him for righteousness. What then is that captivity from which we desire to be set free? For none of us, I suppose, is now among the barbarians, nor has any armed nation rushed upon us and led us captive. But I am now pointing out another captivity, in which we groan, and from which we desire to be set free. Let the Apostle Paul proceed, let him tell of it: let him be our mirror, let him speak, and let us see ourselves there: for there is no one but may recognise himself there. That blessed Apostle then saith: *For I delight in the law of God according to the inner man: the law of God delights me within: but I see another law in my members warring against the law of my mind.* Now thou hast heard of the law, thou hast heard of the battle, but thou hast not yet heard of the captivity; hear what follows: *warring against the law of my mind, he says, and bringing me into captivity to the law of sin, which is in my members.* We acknowledge this captivity, who is there of us who would not be set free from it? And how shall he be set free? This Psalm hath prophesied in song. *Thou hast turned away the captivity of Jacob.* To whom did it speak? To Christ; for it said, *for the end, for the sons of Core:* for He hath turned away the captivity of Jacob. Hear Paul himself confessing. When he said that he was dragged captive by the law in his members warring against the law of his mind, he cried out under that captivity, and said, *O wretched man that I am, who shall deliver me from the body of this death?* He asked who it should be, and straightway it occurred to him, *The grace of God through Jesus Christ our Lord.* Of this grace of God the Prophet speaketh to our Lord Jesus Christ, *Thou hast turned away the captivity of Jacob.* Attend to the captivity of Jacob, attend, and see that it is this: Thou hast turned away our captivity, not by setting us free from the barbarians, with whom we had not met, but by setting us free from bad works, from our sins, by which Satan held sway over us. For if any one has been set free from his sins, the prince of sinners hath not whence he may hold sway over him.

5. For how did He turn away the captivity of Jacob? See, how that that setting free is spiritual, see how that it is done inwardly. (Ver. 2.) *Thou hast forgiven, he saith, the iniquity*

VER.
1. 2.

Rom. 7,
22. 23.

Rom. 7,
24, 25.

PSALM
LXXXV. *of Thy people: Thou hast covered all their sins.* Behold how He hath turned away their captivity, in that He hath remitted iniquity: iniquity held them captive; thy iniquity forgiven, thou art freed. Confess therefore that thou art in captivity, that thou mayest be worthy to be freed: for he that knoweth not of his enemy, how can he invoke the liberator? *Thou hast covered all their sins.* What is, *Thou hast covered?* So as not to see them. How didst Thou not see them? So as not to take vengeance on them. Thou wast unwilling to see our sins: and therefore sawest Thou them not, because Thou wouldest not see them: *Thou hast covered all their sins.* (Ver. 3.) *Thou hast appeased all Thy anger: Thou hast turned Thyself from Thy wrathful indignation.*

6. And as these things are said of the future, though the sound of the words is past, it follows: (ver. 4.) *Turn us, O God of our salvation.* That which he had just related as if it were done, how prayeth he that it may be done, except because he wished to shew that he had spoken as if of the past in prophecy? But that it was not yet done which he had said was done he sheweth by this, that he prayeth that it may be done: *Turn us, O God of our salvation, and turn away Thine anger from us.* Didst thou not say before, *Thou hast turned away the captivity of Jacob, Thou hast covered all their sins: Thou hast appeased all Thy anger, Thou hast turned Thyself from Thy wrathful indignation?* How then now sayest thou, *And turn away Thine anger from us?* The Prophet answereth: These things I speak of as done, because I see them about to be done: but because they are not yet done, I pray that they may come, which I have already seen. *Turn away Thine anger from us.*

7. Ver. 5. *Be not angry with us for ever.* For by the anger of God we are subject to death, and by the anger of God we eat bread on this earth in want, and in the sweat of our face. This was Adam's sentence when he sinned: and that Adam was every one of us, for *in Adam all die*; the sentence passed on him hath taken effect after him on us. For we were not yet ourselves, but we were in Adam: therefore whatever happened to Adam himself took effect on us also, so that we should die: for we all were in him.

Gen. 3,
19.

1 Cor.
15, 22.

For those sins of parents belong not to the children, which the parents commit after the children are born: for the children being now born belong unto themselves, and the parents belong unto themselves. Therefore those who have been born, if they keep the evil ways of their parents, must bear also their deserts: but if they have changed themselves, and have not imitated their bad parents, they begin to have a merit of their own, not the merit of their parents. So far as this the sin of thy father hurts thee not, if thou hast changed thyself, even as it would not hurt thy father if he had changed himself. But that which our stock hath received unto its subjection to death, it hath derived from Adam. What hath it so derived? That frailty of the flesh, this torture of pains, this house of poverty, this chain of death, and snares of temptations; all these things we carry about in this flesh; and this is the anger of God, because it is the vengeance of God. But because it was so to be, that we should be regenerated, and by believing should be made new, and all that mortality was to be removed in our resurrection, and the whole man was to be restored in newness; *for as in Adam all die, so also in Christ shall all be made alive;* ^{1 Cor. 15, 22.} seeing this the Prophet saith, *Be not angry with us for ever, nor stretch out Thy wrath from one generation to another.* The first generation was mortal by Thy wrath: the second generation shall be immortal by Thy mercy.

8. What then? Was this thy own work, O man, that thou deservedst the mercy of God, in that thou wast converted unto Him; and have they who have not been converted, not found mercy, but wrath? And what then? Couldst thou cause that thou shouldest be converted, if thou hadst not been called? Was it not He Who called thee when turned away, Who caused that thou shouldest be turned unto Him? Seek not thou to claim even thy conversion for thyself, for if He had not called thee when a fugitive, thou couldst not have turned unto Him. Therefore the Prophet, ascribing to God the benefit of his conversion, prays thus, and says:

Ver. 6. *O God, Thou shalt turn us again, and make us alive.* Not as if we ourselves of our own accord, without Thy mercy, turn unto Thee, and then Thou shalt make us

PSALM alive: but, *Thou shalt turn us again, and make us alive:*
 LXXXV. so that not only our being made alive is from Thee, but our very conversion that we may be made alive. *Thou, O God, shalt turn us again, and make us alive: and Thy people shall rejoice in Thee.* To their own evil they shall rejoice in themselves: to their own good they shall rejoice in Thee. For when they wished to have joy of themselves, they found in themselves woe: but now because God is all our joy, he that will rejoice securely let him rejoice in Him Who cannot perish. For why, my brethren, will ye rejoice in silver? Either thy silver perisheth, or thou: and no one knows which first: yet this is certain, that both shall perish; which first, is uncertain. For neither can man remain here always, nor can silver remain here always: so too gold, so garments, so houses, so money, so broad lands, so, lastly, this light itself. Be not thou willing then to rejoice in these: but rejoice in that light which hath no setting: rejoice in that dawn which no yesterday precedes, which no to-morrow follows. What
 John 8, light is that? *I, saith He, am the Light of the world.* He
 12. Who saith unto thee, *I am the Light of the world,* calls thee to Himself. When He calls thee, He converts thee: when he converts thee, He healeth thee: when He hath healed thee, thou shalt see thy Converter, unto Whom it is said, *And Thy people shall rejoice in Thee.*

9. Ver. 7. *Shew us Thy mercy, O Lord.* This is what we
 1 see §. 1. have been singing before¹, and we have already spoken of the same. *Shew us Thy mercy, O Lord, and grant us Thy salvation:* Thy salvation, that is, Thy Christ. Happy is he unto whom God sheweth His mercy. He it is who cannot indulge in pride, unto whom God sheweth His mercy. For by shewing him His salvation He persuadeth him that whatever good man has, he hath not but from Him Who is all our good. And when a man has seen that whatever good he has he hath not from himself, but from his God; he sees that every thing which is praised in him is of the mercy of God, not of his own deserving; and seeing this, he is not proud; not being proud, he is not lifted up; not lifting himself up, he falleth not; not falling, he standeth; standing, he clingeth fast; clinging fast, he abideth; abiding, he enjoyeth, and rejoiceth in the Lord his God. He who made him shall be unto him

VER.
6.

a delight: and his delight no one spoileth, no one interrupteth, no one taketh away. What powerful man will threaten to take it away? what bad neighbour, what robber, what plotter taketh away God from thee? Though he can take from thee all what thou hast in the body, he taketh not away Him Whom thou hast in thy heart. This is that mercy which I pray may God shew unto us. *Shew us Thy mercy, O Lord, and grant us Thy salvation*: grant unto us Thy Christ, for in Him is Thy mercy. Let us too say unto Him, Grant unto us Thy Christ. Already indeed He hath given unto us His Christ: yet still let us say unto Him, Grant unto us Thy Christ, for still we say unto Him, *Give us this day our daily bread*. And who is our bread, but He Himself Who said, *I am the living bread which came down from heaven*. Let us say unto Him, Give unto us Thy Christ. He hath indeed already given unto us Christ, but as Man; Him Whom He hath given unto us as Man, He will give unto us as God. To men He gave Man: such He gave to men as men could receive; for as God no man could receive Christ. He became Man unto men, He reserved Himself as God for gods¹. Have I spoken arrogantly? Arrogantly indeed, if He had not Himself said, *I said, Ye are gods, and ye are all the children of the Highest*. We are renewed even unto adoption, so as to be made sons of God. Already indeed we are so, but by faith; we are so in hope, we are not yet such in reality. *For by hope we are saved*, as saith the Apostle. *But hope that is seen is not hope: for what a man seeth, how doth he hope for? But if we hope for that we see not, then do we with patience wait for it*. What do we with patience wait for, except to see what we believe? For now we believe what we see not: by abiding in that which believing we see not, we shall deserve to see that which we believe. Therefore, what saith John in his Epistle? *Beloved, now are we the sons of God, and it doth not yet appear what we shall be*. Who would not rejoice, if suddenly while he was wandering abroad, ignorant of his descent, suffering want, and in a state of misery and toil, it were announced, Thou art the son of a senator: thy father enjoys an ample patrimony on your family estate; I bid thee return to thy father: how would he rejoice, if this were

Matt. 6,
11.

John 6,
41.

Arro-¹ diis.

Ps. 82,
6.

John 10,
34.

Rom. 8,
24. 25.

John
3, 2.

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said to him by some one whose promise he could trust? One whom we can trust, an Apostle of Christ, hath come and said to us, What is the reason that ye despair of yourselves? why do ye afflict yourselves, and wear yourselves down with grief; why do ye choose, following your own desires, to suffer grief in want of those other joys? Ye have a father, ye have a country, ye have an inheritance. Who is that father? *Beloved, we are the sons of God.* Wherefore then see we not yet our Father? Because *it hath not yet appeared what we shall be.* We are that now, but in hope: for what we shall be hath not yet appeared. And what shall we be? *We know, saith he, that when He shall appear, we shall be like Him, for we shall see Him as He is.* But hath he said this of the Father, and not of the Son our Lord Jesus Christ? and shall we then be blessed in seeing the Father, not the Son?

1 John
3, 2.

Hear Christ Himself: *He that hath seen Me hath seen the Father.* For when the One God is seen, the Trinity is seen, the Father and the Son and the Holy Spirit. Hear more expressly that the vision of the Son Himself shall give unto us blessedness, and that there is no difference between the vision of Him and the vision of the Father. He Himself

John 14,
9.

saith in the Gospel: *He that loveth Me keepeth My commands, and I will love him, and will manifest Myself unto him.* He spoke unto *them*, and said, *I will manifest Myself unto him.* Wherefore? was it not the same Person Who was speaking? but flesh could see flesh; the heart did not yet the Deity. For this cause did flesh see flesh, that by faith the heart might be cleansed that it might see God. For

John 14,
21.

it was said of the Lord, *Purifying their hearts by faith:* and the Lord said, *Blessed are the pure in heart, for they shall see God.* Therefore He¹ promised us to shew Himself unto us. Think, my brethren, what His beauty is. All those beautiful things which ye see, which ye love, He made. If these are beautiful, what is He Himself? If these are great, how great is He? Therefore from these things which we love here, let us the more long for Him: and despising these things, let us love Him: that by that very love we may by faith purify our hearts, and His vision, when it cometh, may find our heart purified. The light which shall be shewn unto us ought to find us whole: this is the work

Acts 15,
9.
Matt. 5,
8.
1 Oxf.
Mss.
'There-
fore if
He has'

of faith now. This is what we have spoken here: *And grant us Thy salvation: grant us Thy Christ, that we may know Thy Christ, see Thy Christ; not as the Jews saw Him and crucified Him, but as the Angels see Him, and rejoice.* VER.
8. 9.

10. Ver. 8, 9. *I will hearken what the Lord God shall speak in me.* The Prophet spoke: God spoke within in him, and the world made a noise without. Therefore, retiring for a little from the noise of the world, and turning himself back upon himself, and from himself upon Him Whose voice he heard within; sealing up his ears, as it were, against the tumultuous disquietude of this life, and against the soul weighed down by the corruptible body, and against the imagination, that through the earthly tabernacle pressing down¹, thinketh on many things, he saith, *I will hearken what the Lord God speaketh in me; and he heard, what? For He shall speak peace unto His people.* The voice of Christ, then, the voice of God, is peace: it calleth unto peace. Ho! it saith, whosoever are not yet in peace, love ye peace: for what can ye find better from Me than peace? What is peace? Where there is no war. What is this, where there is no war? Where there is no contradiction, where there is no resistance, nothing to oppose. Consider if we are yet there: consider if there is not now a conflict with the devil, if all the saints and faithful ones wrestle not with the prince of dæmons. And how do they wrestle with him whom they see not? They wrestle with their own desires, by which he suggests unto them sins: and by not consenting to what he suggests, though they are not conquered, yet they fight. Therefore there is not yet peace where there is fighting. Or give me a man who suffers no temptation in his flesh, so that he can say to me, that he now has peace. Perhaps indeed he suffers no temptations to unlawful pleasures, yet he suffers the mere suggestions: either something is suggested to him which he refuses, or he is pleased with something which he must keep under. But, lo! nothing unlawful now gives him pleasure; yet he has to struggle daily against hunger and thirst; for what just man is not exposed to this? Hunger then and thirst fight against us, the weariness of the flesh fights against us, enjoyment of sleep fights against us, oppression fights. We would watch, and we fall asleep.

¹ Oxf. Mss. 'deprimente.'
Wisd. 9, 15.

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we would fast, and we hunger and thirst: we would stand, and we fail from fatigue: we wish to sit, yet if we do even this long, we become tired. Whatever we provide for our refreshment, there again we find weariness. Art thou hungry? one asks thee: thou answerest, I am. He places food before thee for thy refreshment; continue thou to use it, for thou hadst need of it; yet in continuing that which thou needest for refreshment, therein findest thou weariness. By long sitting thou wast tired; thou risest and refreshest thyself by walking; continue that relief, and by much walking thou art wearied; again thou wouldest sit down. Find me any thing by which thou art refreshed, wherein if thou continue thou dost not again become weary. What peace then is that which men have here, opposed by so many troubles, desires, wants, wearinesses? This is no true, no

1Cor.15,
53—55.

perfect peace. What will be perfect peace? *This corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy struggle?* For where there is as yet mortality, how can there be full peace? It is from death that weariness cometh, which we find in all our pleasures. From death it is, since we carry a mortal body: which indeed the Apostle calls dead, even before its separation from the soul: *The body, saith he, is dead because of sin.*

Rom. 8,
10.

For if thou persevere in that by which thou art refreshed, thou wilt even die. Persevere in eating much; this itself will kill thee: persevere in fasting much, by this thou wilt die: sit continually, being resolved not to rise up, by this thou wilt die: be always walking so as never to take rest, by this thou wilt die; watch continually, taking no sleep, by this thou wilt die; sleep continually, never watching, thus too thou wilt die. When therefore death shall be swallowed up in victory, these things shall no longer be: there will be full and eternal peace. We shall be in a City, of which, brethren, when I speak I find it hard to leave off, especially when offences wax common. Who would not long for that City whence no friend goeth out, whither no enemy entereth, where is no tempter, no seditious person, no one dividing God's people, no one

wearing the Church in the service of the devil; since the prince himself of all such is cast into eternal fire, and with him those who consent unto him, and who have no will to retire from him? There shall be peace made pure in the sons of God, all loving one another, seeing one another full of God, since God shall be all in all. We shall have God as our common object of vision, God as our common possession, God as our common peace. For whatever there is which He now giveth unto us, He Himself shall be unto us instead of His gifts; this will be full and perfect peace. This He speaketh unto His people: this it was which he would hearken unto who said, *I will hearken what the Lord God will say unto me: for He shall speak peace unto His people, and to His saints, and unto those who turn their hearts unto Him.* Lo, my brethren, do ye wish that unto you should belong that peace which God uttereth? Turn your heart unto Him: not unto me, or unto that one, or unto any man. For whatever man would turn unto himself the hearts of men, he falleth with them. Which is better, that thou fall with him unto whom thou turnest thyself, or that thou stand with Him with Whom thou turnest thyself? Our joy, our peace, our rest, the end of all troubles, is none but God: blessed are *they that turn their hearts unto Him.*

11. Ver. 9. *Nevertheless, His salvation is nigh them that fear Him.* There were some even then who feared Him in the Jewish people. Every where throughout the earth idols were worshipped: devils were feared, not God: in that nation God was feared. But why was He feared? In the Old Testament He was feared, lest He should give them up to captivity, lest He should take away their land from them, lest He should destroy their vines with hail, lest He should make their wives barren, lest He should take away their children from them. For these carnal promises of God captivated their minds, which as yet were of small growth, and for these things God was feared: but He was near unto them who even for these things feared Him. The Pagan prayed for land to the devil: the Jew prayed for land to God: it was the same thing which they prayed for, but not the same to whom they prayed. The latter, though seeking what the Pagan sought, yet was distinguished from the

PSALM LXXXV. Pagan; for He sought it of Him Who had made all things. And God, Who was far¹ from the Gentiles, was near¹ unto them: yet He had regard even to those who were afar off, and to those who were near, as the Apostle said: *And He came and preached peace to you who were afar off, and to them that were near.* Whom did He mean by those near? The Jews, because they² worshipped one God. Whom by those who were afar off? The Gentiles, because they had left Him by Whom they were made, and worshipped things which themselves had made. For it is not in space that any one is far from God, but in affections. Thou lovest God, thou art near unto Him. Thou hatest God, thou art far off. Thou art standing in the same place, both while thou art near and far off. This it was, my brethren, which the Prophet had regard to: although he saw the mercy of God extending over all, yet he saw something especial and peculiar shewn toward the Jews, and he saith, *Nevertheless, I will hearken what the Lord God shall say unto me: for He shall speak peace unto His people; and His people shall be, not Judæa only, but it shall be gathered together out of all nations: For he shall speak peace unto His Saints, and to those who turn their hearts unto Him, and to all who shall turn their hearts unto Him from the whole world. Nevertheless, His salvation shall be nigh them that fear Him, that glory may dwell in our land:* that is, in that land in which the Prophet was born, greater glory shall dwell, because Christ began to be preached from thence. Thence were the Apostles, and thither first they were sent; from thence were the Prophets, there first was the Temple, there sacrifice was made to God, there were the Patriarchs, there He Himself came of the seed of Abraham, there Christ was manifested, there Christ appeared; for from thence was the Virgin Mary who bore Christ. There He walked with His feet, there He worked miracles. Thirdly, He ascribed so great honour to that nation, that when a certain Canaanitish woman interrupted Him, praying for the healing of her daughter, He said unto her, *I am not sent but unto the lost sheep of the house of Israel.* Seeing this, the Prophet saith, *Nevertheless, His salvation is nigh them that fear Him, that glory may dwell in our land.*

12. Ver. 10. *Mercy and truth have met together.* 'Truth in our land,' in a Jewish person, 'mercy' in the land of the Gentiles. For where was truth? Where the utterances of God were. Where was mercy? On those who had left their God, and turned themselves unto devils. Did He look down¹ also upon them? Yea, as if he said, Call those who are fugitives afar off, who have departed far from Me: call them, let them find Me Who seek them, since they themselves would not seek Me. Therefore, *Mercy and truth have met together: righteousness and peace have kissed each other.* Do righteousness, and thou shalt have peace; that righteousness and peace may kiss each other. For if thou love not righteousness, thou shalt not have peace; for those two, righteousness and peace, love one another, and kiss one another: that he who hath done righteousness may find peace kissing righteousness. They two are friends: thou perhaps willest the one, and not the other: for there is no one who wills not peace: but all will not work righteousness. Ask all men, Willest thou peace? With one mouth the whole race of man answers thee, I wish, I desire, I will, I love it. Love also righteousness: for these two, righteousness and peace, are friends; they kiss one another: if thou love not the friend of peace, peace itself will not love thee, nor come unto thee. For what great thing is it to desire peace? Every bad man longeth for peace. For peace is a good thing. But do righteousness, for righteousness and peace kiss one another, they quarrel not together. Wherefore dost thou quarrel with righteousness? Lo, righteousness saith unto thee, *Thou shalt not steal*, and thou hearest not; *Thou shalt not commit adultery*, and thou wilt not hear. Do not to another what thou wouldest not suffer, say not to another what thou wouldest not have said to thyself. Thou art an enemy to my friend, saith peace unto thee; why seekest thou me? I am the friend of righteousness: whenever I find an enemy of my friend, him I go not near. Wilt thou then attain unto peace? Do righteousness. Therefore another Psalm saith unto thee: *Eschew evil, and do good:* (this is to love righteousness:) and when thou hast eschewed evil and done good, *seek peace, and ensue it.* For now thou

VER.
10.

¹ 'despexit,'
one Ms.
'dis-
pexit.'

Exod.
20, 15.
ib. v. 14.

Ps. 34,
14.

PSALM shalt not have to seek it long, for it shall itself meet thee,
 I. XXXV. that it may kiss righteousness.

13. Ver. 11. *Truth hath sprung out of the earth, and righteousness hath looked down from heaven. Truth hath sprung out of the earth:* Christ is born of a woman. *Truth hath sprung out of the earth:* the Son of God hath come forth of the flesh. What is truth? The Son of God. What is the earth? Flesh. Ask whence Christ was born, and thou seest that *Truth is sprung out of the earth.* But the Truth Which sprang out of the earth was before the earth, and by It the heaven and the earth were made: but in order that righteousness might look down from heaven, that is, in order that men might be justified by Divine grace, Truth was born of the Virgin Mary; that He might be able to offer a sacrifice to justify them, the sacrifice of suffering, the sacrifice of the Cross. And how could He offer a sacrifice for our sins, except He died? How could He die, except He received from us that wherein He might die; that is, unless He received from us mortal flesh, Christ could not have died: because the Word dieth not, Godhead dieth not, the Virtue and Wisdom of God doth not die. How should He offer a sacrifice, a healing victim, if He died not? How should He die, unless He clothed Himself with flesh? How should He put on flesh, except truth sprang out of the earth? *Truth hath sprung out of the earth, and righteousness hath looked down from heaven.*

14. On the same passage we may mention another meaning. *Truth is sprung out of the earth:* confession from man. For thou, O man, wast a sinner. O earth, who Gen. 3,
 19. when thou hadst sinned didst hear the sentence, *Earth thou art, and unto earth shalt thou return,* from thee let truth spring, that righteousness may look down from heaven. How doth truth spring from thee, whilst thou art a sinner, whilst thou art unrighteous? Confess thy sins, and truth shall spring out of thee. For if whilst thou art unrighteous, thou callest thyself just, how can truth spring out of thee? But if being unrighteous thou dost confess thyself to be so, *truth hath sprung out of the earth.* Remark that Publican praying in the Temple far off from the Pharisee, who did not

even dare to lift up his eyes unto heaven, but smote upon ^{VER.} his breast, saying, *Lord, be merciful to me a sinner: lo,* ^{12.} *truth hath sprung out of the earth*, because confession of sins hath been made by man. What follows then? *Verily* ^{Luke 18,} *I say unto you, that that Publican went down to his house* ^{13. 14.} *justified rather than the Pharisee: for "every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."* *Truth is sprung out of the earth*, in confession of sins: and *righteousness hath looked down from heaven*, so that this Publican went down justified rather than the Pharisee. For that ye may know that truth belongeth to confession of sins, John the Evangelist says, *If we say that we have no sin, we deceive ourselves, and truth is not in us.* Hear him now how he goes on to say how truth springs out of the earth, that righteousness may look down from heaven: *If we confess our sins,* ^{1 John} *He is faithful and just to forgive us our sins, and to* ^{1, 9.} *cleanse us from all unrighteousness.* Therefore, *Truth is sprung out of the earth, and righteousness hath looked down from heaven.* What righteousness hath looked down from heaven? It is that of God, as though He said: Let us spare this man, for he spareth not himself: let us pardon him, for he himself confesseth. He is changed so as to punish his sin: I too will change, so as to set him free. *Truth is sprung out of the earth, and righteousness hath looked down from heaven.*

15. Ver. 12. *For the Lord shall give sweetness, and our land shall yield her fruit.* There is one verse left: I hope you will not be tired with what I have to say. Listen, brethren, to a subject which is necessary to understand: listen, comprehend, carry it away with you, and let not the seed of God be without effect in your hearts. *Truth*, he saith, *is sprung out of the earth*, confession of sins, that is, from men: *and righteousness hath looked down from heaven*, that is, justification has been given by the Lord God to him who confesses, that the wicked may acknowledge that he^a cannot become godly except He make him so unto Whom he confesses, except he believe in Him *Who justifieth the* ^{Rom. 4,} *ungodly.* Thy own sins therefore thou canst have: good⁵.

^a Oxf. Mss. 'That he is wicked and cannot.'

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fruit thou canst have none of, except He give it thee, unto Whom thou makest confession. Therefore when he had said, *Truth is sprung out of the earth, and righteousness hath looked down from heaven*, as if he were asked, What is it that thou saidst, *Righteousness hath looked down from heaven*; he continues, *For the Lord shall give sweetness, and our land shall give her increase*. Let us therefore look back upon ourselves: and if we find in ourselves nothing but sins, let us hate sins, and long for righteousness. For when we have begun to hate sins, that very hatred of sins straightway begins to make us like God, because we hate that which God also hateth. When therefore thou hast begun to hate sins and to confess to God, when unlawful delights hurry thee away, and draw thee to those things which profit not, make complaint to God: and confessing unto Him thy sins, thou shalt deserve from Him delight, and He will give unto thee the sweetness of working righteousness, so that righteousness shall begin to delight thee, whom before unrighteousness delighted: so that thou who at first didst delight in drunkenness, shalt rejoice in sobriety: and thou who didst at first rejoice in theft, so as to take from another man what thou hadst not, shalt seek to give to him that hath not that which thou hast: and thou who didst take delight in robbing, shalt delight now in giving: thou whom shows delighted, shalt delight in prayer; thou who didst delight in trifling and lascivious songs, shalt now delight in singing hymns to God; in running to church, thou who at first didst run to the theatre. Whence is that sweetness born to thee, except from this, that *God giveth sweetness, and our land shall give her increase*? For, behold, ye see what I mean: behold, I have spoken unto you the word of God, I have sown seed in your devout hearts, finding your souls furrowed, as it were, with the plough of confession: with devout attention ye have received the seed; think now upon the word which ye have heard, like those who break up the clods, lest the fowls should carry away the seed, that what is sown may be able to spring up there: and unless God rain upon it, what profits it that it is sown? This is what is meant by *the Lord shall give sweetness, and our land shall give her increase*. May He with His visitations,

in leisure, in business, in your house, in your bed, at meal-time, in conversation, in walks, visit your hearts, when we are not by. May the rain of God come and make to sprout what is sown there: and when we are not by, and are resting quietly, or otherwise employed, may God give increase to the seeds which we have sown, that remarking afterwards your improved characters, we too may rejoice for your fruit. *For the Lord shall give sweetness, and our land shall give her increase.*

16. Ver. 14. *For righteousness shall go before him, and he shall direct his steps in the way:* that righteousness, namely, which consists in confession of sins: for this is truth itself. For thou oughtest to be righteous towards thyself, and to punish thyself: for this is the beginning of man's righteousness, that thou shouldst punish thyself, who art evil, and God should make thee good. Therefore since this is the beginning of man's righteousness, this becomes a way for God, that God may come unto thee: there make for Him a way, in confession of sins. Therefore John too, when he was baptizing in the water of repentance, and would have men come to him repenting of their former deeds, spoke thus; *Prepare the way of the Lord, make His paths straight.* Matt. 3, 3. Thou didst please thyself in thy sins, O man: let that which thou wast displease thee, that thou mayest be able to become what thou wast not. Prepare the way of the Lord: let that righteousness go before, of confession of sins: He will come and visit thee, for *He shall place His steps in the way:* for now He hath where to place His steps, He hath whereby He may come to thee. Before thou didst confess thy sins, thou hadst shut up the way of God: there was no way by which He might come unto thee. Confess thy past life, and thou openest a way; and Christ shall come unto thee, and *shall place His steps in the way,* that He may guide thee with His own footsteps.

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A Sermon to the people on the vigil of a festival, perhaps of St. Cyprian, delivered at Carthage.

No greater gift could God have given to men than in making His Word, by Which He created all things, their Head, and joining them to Him as His members: that the Son of God might become also the Son of man, one God with the Father, one Man with men; so that when we speak to God in prayer for mercy, we do not separate the Son from Him; and when the Body of the Son prays, it separates not its Head from itself: and it is one Saviour of His Body, our Lord Jesus Christ, the Son of God, Who both prays for us, and prays in us, and is prayed to by us. He prays for us, as our Priest; He prays in us, as our Head; He is prayed to by us, as our God. Let us therefore recognise in Him our words, and His words in us. Nor when any thing is said of our Lord Jesus Christ, especially in prophecy, implying a degree of humility below the dignity of God, let us hesitate to ascribe it to Him Who did not hesitate to join Himself unto us. For unto Him all creation is subject, since by Him all creation was made. And, therefore, when we behold His sublime and divine nature, when we hear,

John 1,
1. 2. *In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made: gazing upon this divine nature of the Son of God, far surpassing and exceeding all the most sublime things of creation, we hear Him then in some part of Scripture groaning, praying, confessing; and we hesitate to ascribe unto Him these words, because our thoughts are reluctant to descend from that late contemplation of His divine nature, to this His humble condition, and seem almost to do Him injury, if they recognise in a man His words, unto Whom as to God they were directing words of prayer, they often remain doubtful, and try to change the understanding, and yet they meet with nothing in the Scripture but what reverts ever to Him, and suffers them not to turn aside from Him. They ought, there-*

fore to rouse themselves, and thoroughly wake up in their VER. faith; then they would see, that He Whom they were a little 1. before contemplating *in the form of God, took upon Himself* Phil. 2, *the form of a servant, being made in the likeness of man;* 7. 8. *and being found in fashion as a man, He humbled Himself, and became obedient unto death;* and it was His will to make the words of the Psalm His own words, as He hung upon the Cross, and said, *My God, My God, why hast Thou* Ps. 22, *forsaken Me?* He is prayed to in the form of God, in the 1. form of a servant He prayeth; there the Creator, here created; assuming unchanged the creature, that it might be changed, and making us with Himself one Man, Head and Body. Therefore we pray to Him, through Him, in Him; and we speak with Him, and He speaks with us; we speak in Him, He speaks in us the prayer of this Psalm, which is entitled, *A Prayer of David.* For our Lord was, according to the flesh, the Son of David; but according to His divine nature, the Lord of David, and his Maker; and not only before David, but also before Abraham, from whom David came; and also before Adam, from whom were all men; and also before heaven and earth, in which are all creatures. Let no one then, when he hears these words, say, Christ speaketh not; nor again say, I speak not; nay rather, if he own himself to be in the Body of Christ, let him say both, Christ speaks, and I speak. Be thou unwilling to say any thing without Him, and He saith nothing without thee. Have we not this in the Gospel? There where it is certainly written, *In the beginning was the Word, and the Word was* John 1, *with God, and the Word was God. All things were made* 1. *by Him;* there certainly we have, *Jesus was sorrowful,* Mat. 26, *Jesus was wearied, Jesus slept, Jesus was hungry and was* 37. *thirsty, Jesus prayed, and continued in prayer all night.* John 4, *He prayed,* says the Gospel, and *He continued in prayer;* Matt. 8, *and there ran down over His body great drops of blood.* 24. Matt. 4, 2. What did that shew, when drops of blood ran down from Luke, 6, His body as He prayed, but that His body, which is the 12. Church, was already flowing with the blood of martyrs? Luke 22, 44.

2. Ver. 1. *Bow down Thine ear, O Lord, and hear me.* He speaks in the form of a servant: speak thou, O servant, in the form of thy Lord: *Bow down Thine ear, O Lord.* He

PSALM bows down His ear, if thou dost not lift up thy neck: for
 LXXXVI. unto the humble He draweth near: from him that is exalted
 He removes afar off, except whom He Himself hath exalted
 from being humble. God then bows down His ear unto us.
 For He is above, we below: He in a high place, we in a
 Rom. 5, lowly one, yet not deserted. For, *God sheweth His love*
 8. *towards us: for while we were yet sinners, Christ died for*
 ib. 7. *us. For scarcely for a just man will one die: yet for a good*
man peradventure one would even dare to die: but our Lord
 died for the wicked. For no merits of ours had gone before,
 for which the Son of God should die: but the more, because
 there were no merits, was His mercy great. How sure then,
 how firm is the promise, by which for the righteous He
 keepeth His life, Who for the wicked gave His own death!
Bow down Thine ear, O Lord, and hear me: for I am poor
and in misery. To the rich then He boweth not down His
 ear: unto the poor and him that is in misery He boweth down
 His ear, that is, unto the humble, and him that confesseth,
 unto him that is in need of mercy: not unto him that is full,
 who lifteth up himself and boasteth, as if he wanted nothing,
 and saith, *I thank Thee that I am not as this Publican.* For
 Luke 18, the rich Pharisee boasted of his merits: the poor Publican
 11—13. confessed his sins.

3. Yet do not take what I have said, my brethren, in such
 a way, as if God does not hear those who have gold and
 silver, and a household, and farms, if they happen to be born
 to this estate, or hold such a rank in the world: only let
 them remember the Apostle's words: *Charge those who are*
 1 Tim. rich in this world, that they be not highminded. For those
 6, 17. that are not highminded are poor in God, and to the poor
 and needy and those in want He inclines His ear. For they
 know that their hope is not in gold and silver, nor in those
 things in which for a time they seem to abound. It is
 enough that riches ruin them not; it is enough that they do
 them no harm: for good they can do them none. What
 certainly profiteth is a work of mercy, done by a rich or by a
 poor man: by a rich man, with will and deed, by a poor man,
 with will alone. When therefore he is such an one as
 despiseth in himself every thing which is wont to swell men
 with pride, he is one of God's poor: He inclines unto him

His ear, for He knows that his heart is contrite. It is true, V ER. my brethren, that that poor man, who lay full of sores before 1. the rich man's door, was taken away by Angels into Abraham's Luke 16, bosom: so we read, so we believe: but that rich man who 19—24. was clothed in purple and fine linen, and who feasted in splendour every day, was taken away to hell to be tormented. Was it really for the merit of his poverty that the poor man was carried away by Angels, or was it for the sin of his riches that the rich man was sent away to be tormented? In that poor man is signified the honour which is paid to humility, in that rich man the condemnation which awaits pride. I will prove shortly that it was not riches but pride which was tormented in that rich man. It is certain that the poor man was carried into the bosom of Abraham: of Abraham himself Scripture saith that he had here very much Gen. 13, gold and silver, and was rich on the earth. If every one 2. that is rich is hurried away to be tormented, how could Abraham have gone before that poor man, so as to be ready to receive him when carried to his bosom? But Abraham in his riches was poor, humble, reverencing all commands, and obeying them. So true was it that he counted all those riches for nothing, that on God's command he was ready to sacrifice his son, for whom he was keeping his riches. Gen. 22, Learn therefore ye to be poor and needy, whether ye have 10. any thing in this world, or whether ye have not. For you may find a poor man proud, and a rich man you may find confessing. *God resisteth the proud*, both those clothed all James in silk, and those in rags: *to the humble He giveth grace*, 4, 6. both those who have some of this world's goods, and those who have not. God looketh within: there He weigheth, there He trieth in the balance: thou seest not God's scales, thy mind is raised to behold it. See, the desert of his being heard, that is, the cause why he was heard he places herein, saying, *For I am poor and in misery*. Take care lest thou be not poor and in misery, if so thou art not, thou shalt not be heard. Whatever there is around thee, or in thee, for which thou mightest presume, cast it from thee: presume not thou in aught but in God: be thou in need of Him, that thou mayest be filled with Him. For

PSALM whatever else thou mayest have without Him, thou art the
LXXXVI. more entirely poor.

4. Ver. 2. *Preserve Thou My Soul, for I am holy.* I know not whether any one could say this, *I am holy*, but He Who was in the world without sin: He by Whom all sins were not committed but remitted¹. We own it to be His voice saying, *Preserve Thou My Soul, for I am holy*; of course in that form of a servant which He had assumed. For in that was flesh, in that was also a Soul. For He was not, as some² have said, only Flesh and the Word: but Flesh and Soul also, and the Word, and all this, One Son of God, One Christ, One Saviour; in the form of God equal to the Father, in the form of a servant the Head of the Church. When therefore I hear, *for I am holy*, I recognise His voice: yet do I exclude my own? Surely He speaks inseparably from His body when He speaks thus. Shall I then dare to say, *For I am holy*? If holy as making holy, and as needing none to sanctify, I should be proud and false: but if holy as made holy, as it is written, *Be ye holy, for I am holy*, then the body of Christ may venture, and that one Man, *crying from the end of the earth*, may venture with his Head, and under his Head, to say, *For I am holy*. For he hath received the grace of holiness, the grace of Baptism, and of remission of sins. *And such were ye*, saith the Apostle, enumerating many sins, light ones and heavy, customary and horrible; *And such were ye: but ye are washed, but ye are sanctified*. If then he calls them sanctified, each one of the faithful may say, *I am holy*. This is not the pride of one puffed up, but the confession of one not ungrateful. For if thou sayest that thou art holy of thyself, thou art proud: on the other hand, thou who art faithful in Christ, and a member of Christ, if thou sayest that thou art not holy, thou art ungrateful. The Apostle rebuking pride, saith not, *Thou hast not*; but he saith, *What hast thou that thou didst not receive*? Thou wast not rebuked for saying that thou hast what thou hast not, but for wishing that what thou hast should be of thyself. Do thou then own both that thou hast, and that of thyself thou hast nothing, so as to be neither proud nor ungrateful. Say unto thy

¹ non
commis-
sor sed
dimissor

² Apolli-
narians.

Levit.
19, 2.

Ps.61,2.

1 Cor.6,
11.

1 Cor.4,
7.

God, I am holy, for Thou hast sanctified me: because I received, not because I had: because Thou gavest, not because I deserved. For on another side thou art beginning to do an injury to our Lord Jesus Christ Himself. For if all Christians who are faithful and have been baptized in Him have put Him on, as the Apostle saith, *As many as are baptized in Christ have put on Christ*: if they have been made members of His body, and say that they are not holy, they do injury to their Head, of Whom they are members, and yet not holy. Look thou where thou art, and from thy Head assume dignity. For thou wert in darkness, *but now light in the Lord. Ye were sometime darkness*, he saith: but did ye remain darkness? Was it for this the Enlightener came, that ye might still remain darkness, or that in Him ye might become light? Therefore, every Christian by himself, therefore also the whole body of Christ, may say, it may cry every where, while it suffers tribulations, various temptations and offences, it may say, *Preserve Thou my soul, for I am holy: my God, save Thy servant, that putteth his trust in Thee*. See thou, that holy man is not proud, since he putteth his trust in God.

5. Ver. 3. *Be merciful unto me, O Lord, for I have cried unto Thee all day*. Not *one day*: understand *all day* to mean continually: from the time that the body of Christ groans being in afflictions, until the end of the world, when afflictions pass away, that man groaneth and calleth upon God: and each one of us after his measure hath his part in that cry in the whole body. Thou hast cried in thy days, and thy days have passed away: another hath come after thee, and cried in his days: and thou here, he there, another elsewhere: the body of Christ crieth all the day, its members departing and succeeding one another. One Man it is that reaches to the end of the world: the same members of Christ cry, and some members already rest in Him, some still cry, some when we shall be at rest will cry, and after them others will cry. It is the whole body of Christ whose voice He hears, saying, *Unto Thee have I cried all the day*. Our Head on the right hand of the Father intercedes for us: some members He recovereth, others He scourgeth, others He cleanseth, others He comforteth, others He is creating,

VER.
3.

Gal. 3,
27.

Eph. 5,
8.

PSALM others calling, others recalling, others correcting, others
LXXXVI. restoring.

6. Ver. 4. *Make glad the soul of Thy servant: for unto Thee, O Lord, have I lifted up my soul.* Make it glad, for unto Thee have I lifted it up. For it was on earth, and from the earth it felt bitterness: lest it should wither away in bitterness, lest it should lose all the sweetness of Thy grace, I lifted it up unto Thee: make Thou it glad with Thyself. For Thou alone art gladness: the whole world is full of bitterness. Surely with reason He admonishes His members to lift up their hearts. May they hear and do it: may they lift up unto Him what on earth is ill. There the heart decayeth not, if it be lifted up to God. If thou hadst corn in thy rooms below, thou wouldest take it up higher, lest it should grow rotten. Wouldest thou remove thy corn, and dost thou suffer thy heart to rot on the earth? Thou wouldest take thy corn up higher: lift up thy heart to heaven. And how can I, dost thou say? What ropes are needed? what machines? what ladders? Thy affections are the steps: thy will the way. By loving thou mountest, by neglect thou descendest. Standing on the earth thou art in heaven, if thou lovest God. For the heart is not so raised as the body is raised: the body to be lifted up changes its place: the heart to be lifted up changes its will. *For unto Thee, O Lord, do I lift up my soul.*

7. Ver. 5. *For Thou, Lord, art good and gracious.* Therefore make Thou me glad. As though wearied with the bitterness of earthly things he wished to be sweetened, and sought the fount of sweetness, and found it not on the earth. For wherever he turned himself, he found offences, fears, troubles, temptations. In what man was there safety? in whom could he securely rejoice? Certainly not in himself: how much less in others? Either men are bad, and we must bear with them, and hope that they will be changed; or they are good, and we ought to love them so as to fear at the same time, lest (as they are changeable) they should become bad; in one case their wickedness causes bitterness of soul, in the other it is caused by anxiety and fear, lest he who walks well should slip. Wherever therefore he turns himself, he finds bitterness in earthly things: he has not

whereby he may be sweetened, unless he lift himself up to God. *For Thou, Lord, art good and gracious.* What is gracious? Bearing me until Thou hast made me perfect. I will speak truly, my brethren, like a man among men, and sprung from men: let each one endure to look into his own heart without flattery, and without false soothing. For nothing is more foolish than for a man vainly to soothe and seduce himself. Let him attend then and see what things pass in man's heart: how even prayers are often hindered by vain thoughts, so that the heart scarcely remains fixed on God: and it would hold itself so as to be fixed, and somehow flees from itself, and finds no frames in which it can inclose itself, no bars by which it may keep in its flights and wandering movements, and stand still to be made glad by its God. Scarcely does one such prayer occur amongst many. Each one might say that this happened to him, but that it happened not to others, if we did not find in the holy Scripture David praying in a certain place, and saying, *Since I have found my heart, O Lord, so that I might pray* ^{2 Sam. 7, 27.} *unto Thee.* He said that he had found his heart, as if it were wont to flee from him, and he to follow it like a fugitive, and not be able to catch it, and to cry to God, *For* ^{Ps. 38, 10.} *my heart hath deserted me.* Therefore, my brethren, thinking over what he saith here, *Thou, O Lord, art good and gracious,* I think I see what he meaneth by "*gracious.*" *Make glad the soul of Thy servant, for unto Thee, O Lord, have I lifted up my soul: for Thou art good and gracious:* I seem to feel that for this reason he calls God gracious, because He bears with those failings of ours, and yet expects prayer from us, in order to make us perfect: and when we have given it to Him, He receives it gratefully, and listens to it, and remembers not those many prayers which we pour out unthinkingly, and accepts the one which we can scarcely find. For what man is there, my brethren, who, on being addressed by his friend, when he wishes to answer his address, sees his friend turn away from him and speak to another, who is there who would bear this? Or if you appeal to a judge, and set him up to hear you, and all at once, while you are speaking to him, pass from him, and begin to converse with your friend, who would endure this? Yet God

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LXXXVI. endures the hearts of so many persons who pray and think of different things: I am not now speaking of evil things, such are sometimes perverse and at enmity with God; to think of any thing that is superfluous is an injury to Him with Whom you have begun to speak. Thy prayer is a speech addressed to God: when thou readest, God speaks to thee: when thou prayest, thou speakest to God. What then? Must we despair of mankind, and say that every man is already condemned into whose prayers any wandering thoughts have crept and interrupted them? If we say this, my brethren, I know not what hope remains. Therefore because there is some hope before God, because His mercy is great, let us say unto Him, *Make glad the soul of Thy servant: for unto Thee, O Lord, have I lifted up my soul.* And how have I lifted it up? As I could, as Thou gavest me strength, as I could catch it when it fled away. "And hast thou forgotten," imagine God to say, "that as often as thou didst stand before Me, thou didst think of so many vain and useless things, and didst scarcely pour out unto Me an earnest and steady prayer?" *For Thou, Lord, art good and gracious: gracious art Thou, enduring me. From infirmity I sink: heal Thou me, and I shall stand: strengthen Thou me, and I shall be strong. But until Thou do this, Thou bearest with me: For Thou, Lord, art good and gracious.*

8. *And of great mercy.*

That is, not only *of mercy*, but *of great mercy*: for as our iniquity abounds, so also aboundeth Thy mercy. *And of great mercy art Thou unto all that call upon Thee.* What is it then which Scripture saith in many places; *They shall call, and I will not hear them?* (yet surely Thou art merciful to all that call upon Thee;) but that some call, yet call not upon Him, of whom it is said, *They have not called upon God.* They call, but not on God. Thou callest upon whatever thou lovest: thou callest upon whatever thou callest unto thyself, whatever thou wishest to come unto thee. Therefore if thou callest upon God for this reason, in order that money may come unto thee, that an inheritance may come unto thee, that worldly rank may come unto thee, thou callest upon those things which thou desirest may come unto thee: but thou makest God the helper of thy desires,

PROV. 1,
28.

PS. 53, 4.

not the listener to thy needs. God is good, if He gives what thou wishest. What if thou wishest ill, will He not then be more merciful by not giving? Then, if He gives not, then is God nothing to thee; and thou sayest, How much I have prayed, how often I have prayed, and have not been heard! Why, what didst thou ask? Perhaps that thy enemy might die. What if he at the same time were praying for thy death? He Who created thee, created him also: thou art a man, he too is a man; but God is the Judge: He hears both, and He grants their prayer to neither. Thou art sad, because thou wast not heard when praying against him; be glad, because his prayer was not heard against thee. But thou sayest, I did not ask for this; I asked not for the death of my enemy, but for the life of my child; what ill did I ask? Thou askedst no ill, as thou didst think. What if *he was taken away, lest wickedness should alter his under-* Wisd. 4,
standing. But he was a sinner, thou sayest, and therefore 11. I wished him to live, that he might be corrected. Thou wishedst him to live, that he might become better; what if God knew, that if he lived he would become worse? How then couldest thou know what was good for him, to die or to live? If then thou knewest not, return into thy heart, leave it to God to take counsel for thee. What am I to do then, dost thou say? what am I to pray for? What art thou to pray for? What the Lord has taught thee, what thy heavenly Master has taught thee. Call upon God as God, love God as God: there is nothing better than He is; long for Him, Him desire. See how he calls on God in another Psalm: *One thing have I required of the Lord, this I will* Ps. 27, 4.
ask. What is it which he required? *That I may dwell in the house of the Lord all the days of my life.* For what reason? That I may behold the delightfulness of the Lord. If then thou wouldest be a lover of God, with thy innermost marrow and with pure sighings love Him, desire Him, for Him burn, long for Him, than Whom thou shalt find nothing more pleasant, nothing better, nothing more joyful, nothing more lasting. For what so lasting as that which is everlasting? Thou needest not fear, lest He should ever be lost to thee, Who causes that thou be not lost thyself. If, therefore, thou callest on God as God, be confident thou shalt be

heard: thou hast part in that verse; *And of great mercy unto all that call upon Thee.*

9. Say not thou then, He did not give me that which I prayed for. Return thou into thy conscience¹: weigh it, question it, spare it not. If thou calledst on God truly, be sure that that which perhaps thou wishedst to have as a temporal blessing He gave thee not, for this reason, because it was not good for thee. Let your heart, my brethren, be builded up on this, a Christian heart, a faithful heart: begin not, when ye are sad as if defrauded of your wants, begin not to be angry against God: for it is not good *to kick against the pricks.* Look back to the Scriptures. The devil is heard, and not the Apostle: what think ye? How are the devils heard? They prayed that they might go into the swine, and it was allowed them. How was the devil heard? He asked for Job, that he might tempt him, and received permission. How was the Apostle not heard? *Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness.* He heard him whom He ordained to damnation, and did not hear him whom He willed to heal. So a sick man asketh many things of the physician; but the physician giveth them not: he heareth not for his desire, that he may hear for his cure.

Make God then thy Physician: seek of Him health, and He Himself will be thy health: seek not as if thou wouldest gain salvation from any other source, but so that He Himself may be salvation unto thee: not so as again to love any other salvation besides Him, but as thou hast it written in the Psalm: *Say unto my soul, I am thy salvation.* What is it to thee what He saith unto thee, so that He give Himself unto thee? Wouldest thou that He should give Himself unto thee? What if that which thou wouldest have He wills not that thou shouldest have, that He may give Himself unto thee? He removes hindrances, that he may enter into thee. Think, brethren, and reflect what good things God

giveth unto sinners: and learn hence what He keepeth for His own servants. To sinners who blaspheme Him every day He giveth the sky and the earth, He giveth springs, fruits, health, children, wealth, abundance: all these good things none giveth but God. He who giveth such things to sinners, what thinkest thou He keeps for His faithful ones? Is this to be believed of Him, that He Who giveth such things to the bad, keepeth nothing for the good? Nay verily He doth keep, not earth, but heaven for them. Too common a thing perhaps I say when I say heaven; Himself rather, Who made the heaven. Fair is heaven, but fairer is the Maker of heaven. But I see the heavens, Him I see not. Because thou hast eyes to see the heavens: a heart thou hast not yet to see the Maker of heaven: therefore came He from heaven to earth, to cleanse the heart, that He may be seen Who made heaven and earth. But wait thou with full patience for salvation. By what treatment to cure thee, He knoweth: by what cutting, what burning, He knoweth. Thou hast brought sickness on thyself by sinning: He comes not only to nurse, but also to cut and to burn. Seest thou not how much men suffer under the hands of physicians, when a man promises them an uncertain hope? Thou wilt be cured, says the physician: thou wilt be cured, if I cut. It is a man who speaks, and to a man that he speaks: neither is he sure who speaks, nor he who hears, for he who is speaking to the man hath not made man, and knows not perfectly what is passing in man: yet at the words of a man who knows not what is passing in man, man sooner believeth, submits his limbs, suffers himself to be bound, often without being bound is cut or burned; and receives perhaps health for a few days, even when just healed not knowing when he may die: perhaps, while being healed, dies; perhaps cannot be healed. But to whom hath God promised any thing, and deceived him?

10. Ver. 6. *Fix my prayer in Thy ears, O Lord.* Great earnestness of him who prays! *Fix my prayer in Thine ears, O Lord:* that is, let not my prayer go out of Thine ears, fix it then in Thine ears. How did he travail that he might fix his prayer in the ears of God? Let God answer and say to us; Wouldest thou that I fix thy prayer in My ears? Fix My

PSALM
LXXXVI. law in thy heart. *Fix my prayer in Thine ears, O Lord; and attend to the voice of my prayer.*

11. Ver. 7. *In the day of my trouble I have cried unto Thee, for Thou hast heard me.* The cause that Thou heardest me was, that *in the day of my trouble I cried unto Thee.* A little before he had said, All the day have I cried, all the day have I been troubled. Let no Christian then say that there is any day in which he is not troubled. By *all the day* we have understood the whole of time. What then, is there trouble even when it is well with us? Even so, trouble. How is there trouble? Because *as long as we are in the body we are absent from the Lord.* Let what will abound here, we are not yet in that country whither we are hastening to return. He to whom foreign travel is sweet, loveth not his country: if his country is sweet, travel is bitter; if travel is bitter, all the day there is trouble? When is there not trouble? When there is joy in one's country. *At Thy right hand are delights for evermore.* 'Thou shalt fill me with joy,' he saith, 'with Thy countenance: that I may see the delight of the Lord.' There toil and groaning shall pass away: there shall be not prayer but raise; there Alleluia, there Amen, the voice in concord with Angels; there vision without failing and love without weariness. So long therefore as we are not there, ye see that we are not in that which is good. But do all things abound? If all things abound, see if thou art assured that all things perish not. But I have what I had not: more money is come to me which I had not before. Perhaps more fear too is come, which thou hadst not before: perhaps thou wast so much the more secure as thou wast the poorer. In fine, be it that thou hast wealth, that thou hast redundance of this world's affluence, that thou hast assurance given thee that all this shall not perish; besides this, that God say unto thee, Thou shalt remain for ever in these things, they shall be for ever with thee, but My face thou shalt not see. Let none ask counsel of the flesh: ask ye counsel of the Spirit: let your heart answer you; let hope, faith, charity, which has begun to be in you, answer. If then we were to receive assurance that we should always be in affluence of worldly goods, and if God were to say to us, My face ye shall not see, would ye rejoice in these goods? Some one might perhaps choose

2 Cor.
5. 6.

Ps. 16,
11.
Ps. 27,
4.

to rejoice, and say, These things abound unto me, it is well with me, I ask no more. He hath not yet begun to be a lover of God: he hath not yet begun to sigh like one far from home. Far be it, far be it from us: let them retire, all those seductions: let them retire, those false blandishments: let them be gone, those words which they say daily unto us, *Where is thy God?* Let us pour out our soul¹ over us, let us confess in tears, let us groan in confession, let us sigh in misery.

VER. 8.

Ps. 42, 3. 4. 1 'super nos'

Whatever is present with us besides our God, is not sweet: we would not have all things that He hath given, if He gives not Himself Who gave all things. *Fix my prayer, O Lord, in Thy ears, and attend to the voice of my prayer. In the day of my trouble I have cried unto Thee, for Thou hast heard me.*

12. Ver. 8. *Among the gods there is none like unto Thee, O Lord.* What did he say? *Among the gods there is none like unto Thee, O Lord.* Let the Pagans make for themselves what gods they will; let them bring workmen in silver and in gold, furbishers, sculptors; let them make gods. What kind of gods? Having eyes, and seeing not; and the other things which the Psalm mentions in what follows. But we

Ps. 115, 5.

do not worship these, he says; we do not worship them, these are symbols. What then do ye worship? Something else that is worse: for the gods of the gentiles are devils. What then? Neither, say they, do we worship devils. Ye have certainly nothing else in your temples, nothing else inspires your prophets than a devil. But what do ye say? We worship

Ps. 96, 5.

Angels, we have Angels as gods. Ye know not altogether what Angels are. Angels worship the one God, and favour not men who wish to worship Angels and not God. For we find Angels of high rank² forbidding men to adore them, and commanding them to adore the true God. But when they say Angels, suppose they mean men, since it is said, *I have said, Ye are Gods, and all the children of the Most Highest.*

2 hono-
ratos.
Rev. 19,
10.
Ps. 82,
6.

Among the gods there is none like unto Thee, O Lord. Whatever man³ thinks to the contrary, that which was made is not like Him Who made it. Except God, whatever else there is in the universe was made by God. What a difference there is between Him Who made, and that which was made, who can worthily imagine? Therefore this man said, *Among the gods there is none like unto Thee, O Lord:* but how much

3 Quod-
libet
aliud

Psalm God is unlike them he said not, because it cannot be said.

LXXXVI. Let your Charity attend: God is ineffable: we more easily say what He is not than what He is. Thou thinkest of the earth; this is not God: thou thinkest of the sea; this is not God: of all things which are in the earth, men and animals; this is not God: of all things which are in the sea, which fly through the air; this is not God: whatever shines in the sky, the stars, sun and moon; this is not God: the heaven itself; this is not God: think of the Angels, Virtues, Powers, Archangels, Thrones, Seats, Principalities; this is not God. What is He then? I could only tell thee, what He is not.

1 Cor. 2, 9. Askest thou what He is? *What the eye hath not seen, nor the ear heard, nor hath risen up into the heart of man.* Why seekest thou that that should rise up to the tongue, which hath not risen up into the heart? *Among the gods there is none like unto Thee, O Lord; there is not one that can do as Thou doest.*

13. Ver. 9. *All nations that Thou hast made shall come and worship before Thee, O Lord.* He has announced the Church: *All nations that Thou hast made.* If there is any nation which God hath not made, it will not worship Him: but there is no nation which God hath not made; because God made Adam and Eve, the source of all nations, thence all nations sprang. All nations therefore hath God made; *all nations, therefore, that Thou hast made shall come and worship before Thee, O Lord.* When was this said? When before Him there worshipped none but a few holy men in one people of the Hebrews, then this was said: and see now what it is which was said: *All nations that Thou hast made shall come and worship before Thee, O Lord.* When these things were spoken, they were not seen, and they were believed: now that they are seen, why are they denied? *All nations that Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy Name.*

14. Ver. 10. *For Thou art great, and doing wondrous things: Thou alone art the great God.* Let no man call himself great. Some were to be who would call themselves great: against these it is said, *Thou alone art the great God.* For what great thing is ascribed to God, when it is said that He alone is the great God? Who knows not that

He is the great God? But because there were to be some who would call themselves great and make God little, against these it is said, *Thou alone art the great God*. For what Thou sayest is fulfilled, not what those say who call themselves great. What hath God said by His Spirit? *All nations that Thou hast made shall come and worship before Thee, O Lord*. What saith he, whoever he is, who calleth himself great? Far from it: God is not worshipped in all nations: all nations have perished, Africa alone remains. This thou sayest, who callest thyself great: another thing He saith Who alone is the great God. What saith He, Who alone is the great God? *All nations that Thou hast made shall come and worship before Thee, O Lord*. I see what the only great God hath said: let man be silent, who is falsely great; great only in appearance, because he disdains to be small. Who disdains to be small? He who saith this. Whoever will be great among you, said the Lord, shall be your servant. If that man had wished to be the servant of his brethren, he would not have separated them from their mother: but when he wishes to be great, and wishes not to be small, as would be for his welfare, God, Who resisteth the proud, and giveth grace to the humble, because He alone is great, fulfilleth all things which He predicted, and contradicteth those who blaspheme. For such persons blaspheme against Christ, who say that the Church has perished from the whole world, and is left only in Africa. If thou wert to say to him, Thou wilt lose thy villa, he would perhaps scarcely keep from laying his hand upon thee: and yet he says, that Christ has lost His inheritance, redeemed by His own Blood! See now what a wrong he does, my brethren. The Scripture says, *In a wide nation is the king's honour; but in the domination of the people is the affliction of a prince*. This wrong then thou dost unto Christ, to say that His people is diminished to that small number. Was it for this thou wast born, for this thou callest thyself a Christian, that thou mayest grudge Christ His glory, Whose sign thou sayest that thou bearest on thy forehead, and hast lost out of thy heart? In a wide nation is the king's honour: acknowledge thy King: give Him glory, give Him a wide nation. What wide nation shall I give Him, dost thou say? Choose not to give Him from thy own heart, and thou

VER.
10.

The
Dona-
tist.

Mat. 20,
26.

Jas. 4,
6.

Prov.
14, 28.

con-
tritio.

PSALM
LXXXVI.

wilt give aright. Whence am I to give? thou wilt say. Lo, give from hence: *All nations that Thou hast made shall come and worship before Thee, O Lord.* Say this, confess this, and thou hast given a wide nation: for all nations in One are one: this is very oneness. For as there is a Church and Churches, and those are Churches which also are a Church, so that is a nation which was nations: formerly nations, many nations, now one nation. Why one nation? Because one faith, one hope, one charity, one expectation. Lastly, why not one nation, if one country? Our country is heavenly, our country is Jerusalem: whoever is not a citizen of it, belongs not to that nation: but whoever is a citizen of it is in that one nation of God. And this nation, from the east to the west, from the north and the sea, is extended through the four quarters of the whole world. This God saith: From the east and west, from the north and the sea, give glory to God. This He foretold, this He fulfilled, Who alone is great. Let him therefore who would not be little cease from saying this against Him Who alone is great: for there cannot be two great, God and Donatus.

15. Ver. 11. *Lead me, O Lord, in Thy way, and I will walk in Thy truth.* Thy way, Thy truth, Thy life, is Christ. Therefore belongeth the Body to Him, and the Body is of Him.

John¹⁴, I am the Way, and the Truth, and the Life. *Lead me, O Lord, in Thy way.* In what way? *And I will walk in Thy truth.* It is one thing to lead to the way, another to guide in the way. Behold man every where poor, every where in need of help. Those who are beside the way are not Christians, or not yet Catholics: let them be guided to the way: but when they have been brought to the way and made Catholics in Christ, they must be guided by Him in the way itself, lest they fall. Now assuredly they walk in the way. *Lead me, O Lord, in Thy way:* surely I am now in Thy way, lead me there. *And I will walk in Thy truth:* while Thou leadest I shall not err: if Thou let me go, I shall err. Pray then that He let thee not go, but lead thee even to the end. How doth He lead thee? By always admonishing, always giving thee His hand. And the arm of the Lord, to whom is it revealed? For in giving His Christ He giveth His hand: in giving His hand, He giveth His Christ. He leadeth to

Isa. 53,
↓

the way, in leading to His Christ: He leadeth in the way, VER. 11.
 by leading in His Christ, and Christ is truth. *Lead me,*
 therefore, *O Lord, in Thy way, and I will walk in Thy*
truth: in Him verily Who said, *I am the Way, and the* John 14,
Truth, and the Life. For Thou Who ledest in the way and ^{6.}
 the truth, whither ledest Thou, but unto life? In Him then,
 unto Him Thou ledest. *Lead me, O Lord, in Thy way, and*
I will walk in Thy truth.

16. *Let my heart be made glad, so that it may fear Thy*
name. There is then fear in gladness. How can there be
 gladness, if fear? Is not fear wont to be painful? There
 will hereafter be gladness without fear, now gladness with
 fear; for not yet is there perfect security, nor perfect glad-
 ness. If there is no gladness, we faint: if full security, we
 rejoice wrongly. Therefore may He both sprinkle on us
 gladness, and strike fear into us, that by the sweetness of
 gladness He may lead us to the abode of security; by giving
 us fear, may cause us not to rejoice wrongly, and to withdraw
 from the way. Therefore saith the Psalm: *Serve the Lord* Ps. 2, 11.
in fear, and rejoice unto Him with trembling: so also saith
 the Apostle Paul; *Work out your own salvation with fear and* Phil. 2,
trembling; for it is God that worketh in you. 12. 13. Whatever
 prosperity comes then, my brethren, is rather to be feared:
 those things which ye think to be prosperous, are rather
 temptations. An inheritance cometh, there cometh wealth,
 there is an abundant overflow of some happiness: these are
 temptations: take care that they corrupt you not. Whatever
 prosperity also there is according to Christ, and the true love
 of Christ: if perhaps thou hast gained thy wife, who was of
 the party of Donatus: if thy sons have been made believers
 who were pagans: if perhaps thou hast gained thy friend
 who wished to draw thee away to the theatres, and thou hast
 drawn him to the church: if some hostile opponent of thine
 who was furiously mad against thee, laying aside his fury,
 has become gentle, and owned God, and now barks at thee
 no more, but cries with thee against wickedness: these
 things are pleasant. For what do we rejoice for, if we do not
 rejoice for these things? Or what other are our joys, but 1 Oxf.
 these? But because tribulations also abound, and tempt- Mss.
 ations, and dissensions, and schisms, and other evils¹, without 'other such evils.'

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which this world cannot be, until iniquity pass away: let not that rejoicing make us secure, but let our heart be so made glad, as to fear the name of the Lord, lest it be made glad on one side, be stricken on another. Expect not security in journeying: if ever we wish for it here, it will be the birdlime

¹ al. 'of the body', not the safety of the man. *Let my heart be made glad, so that it may fear Thy name.*

17. Ver. 12, 13. *I will confess unto Thee, O Lord my God, in my whole heart, and I will glorify Thy name for ever: for great is Thy mercy toward me, and Thou hast delivered my soul from the nethermost hell.* Do not be angry, brethren, if I do not explain what I have said as though I were certain. For I am a man, and as much as is granted to me concerning the sacred Scriptures, so much I venture to speak: nothing of myself. Hell^a I have not yet seen, nor have you: and there will be perhaps another way for us, and not through hell. These things are uncertain. But because Scripture, which cannot be gainsaid, says, *Thou hast delivered my soul from the nethermost hell*, we understand that there are as it were two hells, an upper one and a lower one: for how can there be a lower hell, unless because there is also an upper? The one would not be called lower, except by comparison with that upper part. It appears then, my brethren, that there is some heavenly abode of Angels: there is there a life of ineffable joys, there immortality and incorruption, there all things abiding according to the gift and grace of God. That part of the creation is above. If then that is above, but this earthly part, where is flesh and blood, where is corruptibility, where is nativity and mortality, departure and succession, changeableness and inconstancy, where are fears, desires, horrors, uncertain joys, frail hope, perishable existence; I suppose that all this part cannot be compared with that heaven of which I was just now speaking; if then this part cannot be compared with that, the one is above, the other below. And whither do we go after death, unless there is a depth deeper than this depth^b in which we are in the flesh and in this mortal state? For *the body is dead*, saith Rom. 8, the Apostle, *because of sin*. Therefore even here are the

lit. 'a
hell than
this hell.'
Rom. 8,
10.

^a Infernum: used as our word "hell" in the Apostles' Creed, for the

place of departed spirits.
^b infernum inferius hoc inferno.

dead; that thou mayest not wonder because it is called hell, VER. 12. 13. if it abounds with the dead. For he saith not, the body is about to die: but, *the body is dead*. Even now surely our body hath life: and yet compared with that body which is to be like the bodies of Angels, the body of man is found to be dead, although still having life. But again, from this hell, that is from this part of hell, there is another lower, whither the dead go: from whence God would rescue our souls, even sending thither His own Son. For it was on account of these two hells, my brethren, that the Son of God was sent, on all sides setting free. To this hell he was sent by being born, to that by dying. Therefore it is His voice in that Psalm, not according to any man's conjecture, but an Apostle explaining, when he saith, *For Thou wilt not leave my soul Ps. 16, in hell*. Therefore it is here also either His voice, *Thou hast 10. delivered my soul from the nethermost hell*: or our voice by the Lord Jesus Christ Himself: for on this account He came even unto hell, that we might not remain in hell.

18. I will mention another opinion also. For perhaps even in hell itself there is some lower part where are thrust the ungodly who have sinned most¹. For whether in hell there were not some places where Abraham was, we cannot define sufficiently. For not yet had the Lord come to hell that He might rescue from thence the souls of all the saints who had gone before², and yet Abraham was there in repose. And a certain rich man when he was in torments in hell, when he saw Abraham, lifted up his eyes. He could not have seen him by lifting up his eyes, unless the one was above, the other below. And what did Abraham answer unto him, when he said, *Father Abraham, send Lazarus, that he may dip the tip of his finger and drop it upon my tongue, for I am tormented in this flame? My son, he said, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is at rest, but thou art tormented. And besides this, he said, between us and you there is a great gulf fixed, so that neither can we go to you, nor can any one come from thence to us*. Therefore between these two hells, perhaps, in one of which the souls of the just have gotten rest, in the other the souls of the ungodly are tormented, one waiting and praying

VER.
12. 13.

Ps. 16,
10.

¹So St.
Gregory
on Job,
l. xii.
§. 14.

²St.
Gregory
on Job,
l. xiii. §.
48, 49.
Luke 16,
22.

ib. 24—
26.

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here, placed here in the body of Christ, and praying in the voice of Christ, said that God had delivered his soul from the nethermost hell, because He delivered him from such sins as might have been the means of drawing him down to the torments of the nethermost hell. As if a physician were to see an illness threatening thee perhaps from some laborious work, and were to say, Spare thyself, treat thyself thus, rest, use this food; for if thou doest it not thou wilt be sick; and thou, if thou doest so and art made well, sayest rightly to the physician, Thou hast set me free from sickness: not sickness in which thou wast, but in which thou wast likely to be. Some one having a troublesome cause was to be sent to prison: another comes and defends him; what does he say when he thanks him? Thou hast delivered my soul out of prison. A debtor was to be hanged up^c: his debt is paid; he is said to be delivered from being hanged up. They were not in all these evils: but because they were in such due course towards them¹, that unless aid had been brought, they would have been in them, they rightly say that they are delivered from thence, whither they were not suffered by their deliverers to be taken. Therefore, brethren, whether it be this or that, consider me to be herein an inquirer into the word of God, not a rash assertor. *And thou hast delivered my soul from the nethermost hell.*

¹ quia
talibus
meritis
ageban-
tur.

19. Ver. 14. *O God, the transgressors of the law have arisen up against me.* Whom calleth he transgressors of of the law? Not the Pagans, who have not received the law: for no one transgresseth that which he hath not received; Rom. 4, the Apostle saith clearly, *For where there is no law, there is no prevarication.* Transgressors of the law he calls 'prevaricators.' Whom then do we understand, brethren? If we take this word from our Lord Himself, the transgressors of the law were the Jews. *The transgressors of the law rose up against Me:* they did not keep the law, and accused Christ as if He transgressed the law. *The transgressors of the law rose up against Me.* And we know what the Lord suffered.

Rom. 4,
15.

^c Suspendendus. The word is used of the preparation for torture, as in the gesta Proconsularia in the case of Felix of Aptungis, Opp. S. Aug. t. ix. Appen-

dix, when Ingentius, the forger, was to be threatened with torture, "Proconsul dixit, Suspendatur."

Thinkest thou His Body suffers no such thing now? How can this be? *If they called the Master of the house Beelzebub, how much more those of his household? The disciple is not above his master, nor the servant above his lord.* The body also suffereth transgressors of the law, and they rise up against the Body of Christ. Who are the transgressors of the law? Do the Jews perchance dare to rise up against Christ? No: for it is not they that cause us much trouble. For they have not yet believed: they have not yet owned their salvation. Against the Body of Christ bad Christians rise up, from whom the Body of Christ daily suffereth trouble. All schisms, all heresies, all within who live wickedly and engraft their own character on those who live well, and draw them over to their own side, and with evil communications corrupt good manners; these persons *transgressing the law rose up against Me.* Let every pious soul speak, let every Christian soul speak. That one which suffers not this, let it not speak. But if it is a Christian soul, it knows that it suffers evils: if it owns in itself its own sufferings, let it own herein its own voice; but if it is without suffering, let it also be without the voice; but that it may not be without suffering, let it walk along the narrow way, and begin to live godly in Christ: it must of necessity suffer this persecution. For *all, saith the Apostle, who will live godly in Christ, suffer persecution.*

VER.
14.
Mat. 10,
24, 25.

1 Cor.
15, 33.

1 Oxf.
Mss.
'it must
needs.'
Mat. 7,
14.

2 Tim.
3, 12.

O God, the transgressors of the law have risen up against Me, and the synagogue of the powerful have sought after My soul. The synagogue of the powerful is the congregation of the proud. The synagogue of the powerful rose up against the Head, that is, our Lord Jesus Christ, crying and saying with one mouth, Crucify Him, crucify Him: of whom it is said, *The sons of men, their teeth are spears and arrows, and their tongue a sharp sword.* They did not strike, but cried: by crying they struck, by crying they crucified Him. The will of those who cried was fulfilled, when the Lord was crucified: *And the synagogue of the powerful sought after my soul. And they did not place Thee before their eyes.* How did they not place Him before them? They did not know Him God. They should have spared him as Man: what they saw, according

John 19,
6.
Ps. 57,

4.

PSALM to this they should have walked. Suppose that He was not
LXXXVI. God, He was man: was He therefore to be slain? Spare
Him a man, and own Him God.

20. Ver. 15. *And Thou, Lord God, art One Who hast
compassion and merciful, longsuffering, and very pitiful,
and true.* Wherefore longsuffering and very pitiful, and One
Who hast compassion? Because hanging on the Cross He

Luke 23, said: *Father, forgive them, for they know not what they do.*
34.

Whom prayeth He to? for whom doth He pray? Who
prayeth? Where prayeth He? The Son prays to the Father,
crucified for the ungodly, in the midst of very insults, not of
words but of death inflicted, hanging on the Cross; as if for
this He had His hands stretched out, that thus He might pray

Ps. 141, for them, that His 'prayer might be directed like incense in
2. the sight of the Father, and the lifting up of His hands like
an evening sacrifice. *Longsuffering, and very pitiful, and
true.*

21. Ver. 16. If therefore Thou art *true*, *Look upon me, and
have mercy upon me: give power unto Thy servant.* Because
Thou art *true*, *give power unto Thy servant.* Let the time
of patience pass away, the time of judgment come. How,

John 5, *give power unto Thy servant?* The Father judgeth no man,
22. but hath committed all judgment unto the Son. He rising
again will come even to earth Himself to judge: He will
appear terrible Who appeared despicable. He will shew His
power, Who shewed His patience; on the Cross was patience;
in the judgment will be power. For He will appear as Man

Acts 1, judging, but in glory: because 'as ye saw Him go,' said the
11. Angels, 'so He will come.' His very form shall come to
judgment; therefore the ungodly also shall see Him: for

Matt. 5, they shall not see the form of God. For blessed are the
8. pure in heart, for they shall see God. Appearing in the
Mat. 25, form of Man, He will say, *Go into everlasting fire*; that it
41. may be fulfilled which Isaiah said, *Let the ungodly man be*

Is. 26, *taken away, that he may not see the glory of the Lord.* Let
10. see him be taken away, that he may not see the form of God.
LXX.

Phil. 2, The form of Man then they shall see. *Who when He was in
6. the form of God, equal with God:* this the ungodly shall not

John 1, see. *In the beginning was the Word, and the Word was
1. with God, and the Word was God:* this the ungodly shall

not see. For if *the Word is God*, and, *blessed are the pure in heart, for they shall see God*; but the ungodly are impure in heart: beyond doubt they shall not see God. And wherefore is it, *They shall look on Him Whom they pierced*, except because it appears that they will see the form of Man, that they may be judged, the form of God none will see, but those who shall be separated to the right hand? For when they are separated on the right hand, this shall be said unto them: *Come, ye blessed of My Father, receive the kingdom which is prepared for you, from the beginning of the world.* But what to the ungodly on the left? *Go into everlasting fire, which My Father hath prepared for the devil and his angels.* But when the judgment is ended, how did He finish? *So the wicked shall go into everlasting burning; but the righteous into life eternal.* Then from the sight of the form of Man those shall go on to the sight of the form of God. For *this, He saith, is eternal life, that they may know Thee the only true God, and Jesus Christ Whom Thou hast sent*: thou understandest, Himself also the only true God: because the Father and the Son are One True God: so that is the sense, that they may know Thee, and Jesus Christ Whom Thou hast sent, One True God. For they shall not go on to the sight of the Father without therein seeing the Son also. If the Son also were not in the vision of His Father, the Son Himself would not say unto His disciples, that the Son is in the Father, and the Father in the Son. The disciples say to Him: *Shew us the Father, and it sufficeth us.* He saith unto them, *Have I been so long time with you, and yet have ye not known Me, Philip? he who hath seen Me hath seen the Father.* You see that in the vision of the Father there is also the vision of the Son: and in the vision of the Son there is also the vision of the Father. Therefore He adds a consequence, and says; *Know ye not that I am in the Father, and the Father in Me?* that is, both in Me seen the Father is seen, and in the Father seen the Son too is seen. The vision of the Father and the Son cannot be separated: where nature and substance is not separated, there vision cannot be separated. For that ye may know that the heart ought to be made ready for that place, to see the Divinity of the Father and Son and Holy Spirit, in

VER.
16.

Zech.

12, 10.
John 19,
37.

Mat. 25,
34, 41,
46.

John 17,
3.

John 14,
8.
ib. 9.

John 14,
10.

PSALM IXXXVI. Which though not seen we believe, and by believing cleanse the heart that there may be able to be sight: the Lord Himself saith in another place, *He that hath My commands and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved by My Father: and I will love him, and will manifest Myself unto him.* Did they not see Him, with whom He was talking? They both saw Him, and did not see Him? they saw something, they believed something: they saw Man, they believed in God. But in the Judgment they shall see the same Lord Jesus Christ as Man, together with the wicked: after the Judgment, they shall see God, apart from the wicked. *Give power unto Thy servant.*

22. *And save the Son of Thine handmaid.* The Lord is the Son of the handmaid. Of what handmaid? Her who when He was announced as about to be born of her, answered

Luke 1, and said, *Behold the handmaid of the Lord: be it unto me*
38.
Phil. 2, *according to Thy word.* He saved the Son of His handmaid,
6. and His own Son: His own Son, in the Form of God; the

Son of His handmaid in the form of a servant. Of the handmaid of God, therefore, the Lord was born in the form of a servant; and He said, *Save the Son of Thine handmaid.* And He was saved from death, as ye know, His flesh, which was dead, being raised again. But that ye may see that He is God, and that He was not so raised by the Father as that He was not raised by Himself, ye have it said in the Gospel, that He Himself raised His own flesh; *Destroy this temple, and in three days I will raise it again:* and lest we should suspect any other meaning, the Evangelist goes on to say,

John 2, *But this He said concerning the temple of His Body.* There-
19. 21. fore the Son of the handmaid was saved. And each several Christian placed in the Body of Christ may say, *Save the son of Thine handmaid.* Perhaps he cannot say, *Give power unto Thy servant:* because it was He, the Son, Who received power. Yet wherefore saith He not this also? Was it not

Mat. 19, said to servants, *Ye shall sit upon twelve thrones, judging the*
28. *twelve tribes of Israel?* and the servants say, *Know ye not*
1 Cor. *that we shall judge Angels?* Each one therefore of the saints
6, 3. receiveth also power, and each several saint is the son of His handmaid. What if he is born of a pagan mother, and has become a Christian? How can the son of a pagan be the

son of His handmaid: He is indeed the son of a pagan mother after the flesh, but the son of the Church after the Spirit. ^{* ER. 17.}
And save the son of Thine handmaid.

23. Ver. 17. *Shew me a sign for good.* What sign, but that of the Resurrection? The Lord says: *This wicked and provoking generation seeketh after a sign; and there shall no sign be given it, but the sign of the Prophet Jonah. For as Jonah was three days and three nights in the whale's belly, so the Son of Man shall be in the heart of the earth.* Therefore in our Head a sign has been shewn already for good; each one of us also may say, *Shew me a sign for good:* because at the last trumpet, at the coming of the Lord, both *the dead shall be raised incorruptible, and we shall be changed.* This will be a sign for good. *Shew me a sign for good, that they who hate me may see it, and be ashamed.* In the judgment they shall be ashamed unto their destruction, who will not now be ashamed unto their healing. Now therefore let them be ashamed: let them accuse their own ways, let them keep the good way: because none of us liveth without being ashamed, unless he first be ashamed and live anew. Now God grants them the approach of a healthy shame, if they despise not the medicine of confession: but if they will not now be ashamed, then they shall be ashamed, when *their iniquities shall convince them to their face.* How shall they be ashamed? When they shall say, *These are they whom we had sometimes in derision, and a parable of reproach. We fools counted their life madness: how are they numbered among the children of God! What hath pride profited us?* Then shall they say this: let them say it now, and they say it to their health. For let each one turn humbly to God, and now say, *What hath my pride profited me?* and hear from the Apostle, *For what glory had ye in those things of which ye are now ashamed? Ye see that there is even now a wholesome shame while there is a place of penitence: but then one which will be late, useless, fruitless. What hath pride profited us? or what good hath the vaunting of riches brought us? All are passed away like a shadow.* What? When thou livedst here, didst thou not see that all those things were passing away like a

^a Wisd. 4, 20. deducunt eos. LXX. ἐλέγξει.

PSALM
LXXXVI.

shadow? Then thou wouldest leave the shadow, and be in the light; nor wouldest thou afterwards say, All things are passed away like a shadow, when thou wert about to go into darkness from the shadow. *Shew me a sign for good, that those who hate me may see it, and be ashamed.*

24. *For Thou, Lord, hast holpen me, and comforted me. Hast holpen me, in struggle; and comforted me, in sorrow.* For no one seeketh comfort, but he who is in misery. Would ye not be consoled? Say that ye are happy, and ye hear, *My people*, (now ye answer, and I hear a murmur, as of persons who remember the Scriptures. May God, Who hath written this in your hearts, confirm it in your deeds. Ye see, brethren, that those who say unto you, Ye are happy, seduce

Is. 3, 12.
Lat. and
E. V.
marg.
Jas. 4, 9.

you,) *O My people, they that call you happy cause you to err, and disturb the way of your feet.* So also from the Epistle of the Apostle James: *Be afflicted, and mourn: let your laughter be turned to mourning.* Ye see what ye have heard read: when would such things be said unto us in the land of security? This surely is the land of offences, and temptations, and of all evils, that we may groan here, and deserve to rejoice there; here to be troubled, and there to be comforted,

Ps. 116,
8. 9.

and to say, *For Thou hast delivered mine eyes from tears, my feet from falling: I will please the Lord in the land of the living.* This is the land of the dead. The land of the dead passeth, the land of the living cometh. In the land of the dead is labour, grief, fear, tribulation, temptation, groaning, sighing: here are false happy ones, true unhappy, because happiness is false, misery is true. But he that owneth himself to be in true misery, will also be in true happiness: and yet now because thou art miserable, hear the Lord saying, *Blessed are they that mourn.* O blessed they that mourn!

Matt. 5,
4.

Nothing is so akin to misery as mourning: nothing so remote and contrary to misery as blessedness: Thou speakest of those who mourn, and Thou callest them blessed! Understand, He saith, what I say: I call those who mourn blessed. Wherefore blessed? In hope. Wherefore mourning? In act. For they mourn in this death, in these tribulations, in their wandering: and because they own themselves to be in this misery, and mourn, they are blessed. Wherefore do they mourn? The blessed Cyprian was put to

sorrow in his passion: now he is comforted with his crown; now though comforted, he was sad. For our Lord Jesus Christ still intercedeth for us: all the Martyrs who are with Him intercede for us. Their intercessions pass not away, except when our mourning is passed away: but when our mourning shall have passed away, we all with one voice, in one people, in one country, shall receive comfort, thousands of thousands joined with Angels playing upon harps, with choirs of heavenly powers living in one city. Who mourneth there? Who there sigheth? Who there toileth? Who there needeth? Who dieth there? Who there sheweth mercy? Who breaketh bread to the hungry there, where all are satisfied with the bread of righteousness? No one saith unto thee, Receive a stranger; there no one will be a stranger to thee: all live in their own country. No one saith unto thee, Set at one thy friends disputing; in everlasting peace they enjoy the Face of God. No one saith unto thee, Visit the sick; health and immortality abide for ever. No one saith unto thee, Bury the dead; all shall be in everlasting life. Works of mercy stop, because misery is found not. And what shall we do there? Shall we perhaps sleep? If now we fight against ourselves, although we carry about a house of sleep, this flesh of ours, and keep watch with these lights, and this solemn feast gives us a mind to watch; what wakefulness shall that day give unto us! Therefore we shall be awake, we shall not sleep. What shall we do? There will be no works of mercy, because there will be no misery. Perhaps there will be these necessary works which there are here now, of sowing, ploughing, cooking, grinding, weaving? None of these, for there will be no want. Thus there will be no works of mercy, because misery is past away: where there is no want nor misery, there will be neither works of necessity nor of mercy. What will be there? What business shall we have? What action? Will there be no action, because there is rest? Shall we sit there, and be torpid, and do nothing? If our love grow cold, our action will grow cold. How then will that love resting in the face of God, for Whom we now long, for Whom we sigh, how will it inflame us, when we shall have come to Him? He for Whom while as yet we see Him not, we so sigh, how will He enlighten us, when we shall have come to Him? How will He

PSALM change us? What will He make of us? What then shall we do, LXXXVI. brethren? Let the Psalm tell us: *Blessed are they who dwell in*

Ps.84,4. *Thy house.* Why? *They shall praise Thee for ever and ever.*

This will be our employment, praise of God. Thou lovest and praisest. Thou wilt cease to praise, if thou cease to love. But thou wilt not cease to love, because He Whom thou seest is such an One as offends thee not by any weariness: He both satisfies thee, and satisfies thee not. What I say is wonderful. If I say that He satisfies thee, I am afraid lest as though satisfied thou shouldest wish to depart, as from a dinner or from a supper. What then do I say? doth He not satisfy thee? I am afraid again, that if I say, He doth not satisfy thee, thou shouldest seem to be in want: and shouldest be as it were empty, and there should be in thee some void which ought to be filled. What then shall I say, except what can be said, but can hardly be thought? He both satisfies thee, and satisfies thee not: for I find both

Matt. 5, in Scripture. For while He said, *Blessed are the hungry,*

6. *for they shall be filled;* it is again said of Wisdom, *Those who*

Ecclus. 24, 21. *eat Thee shall hunger again, and those who drink shall thirst*

again. Nay, but He did not say 'again,' but he said, *still:* for, "shall thirst again" is as if once having been filled he departed and digested, and returned to drink. So it is, *Those who eat Thee shall still hunger:* thus when they eat they hunger: and those who drink Thee, even thus when drinking, thirst. What is it, to thirst in drinking? Never to grow weary. If then there shall be that ineffable and eternal sweetness, what doth He now seek of us, brethren, but faith unfeigned, firm hope, pure charity? and man may walk in the way which the Lord hath given, may bear troubles, and receive consolations.

LAT.
LXXXVI.

PSALM LXXXVII.

¹ see §. 9. *A Discourse to the people, perhaps at Carthage, delivered the day after that on the preceding Psalm.*¹

I. THE Psalm which has just been sung is short, if we look to the number of its words, but of deep interest in its

thoughts. The whole has been read, and you see in how brief a period it has been exhausted. The consideration of this with you, beloved, so far as God deigns to grant, has just been proposed to me by our blessed father^a here present: and the proposal from its suddenness might alarm me, did not his prayer who proposed it at once support me. Listen, therefore, beloved. The subject of song and praise in that Psalm is a city, whose citizens are we, as far as we are Christians: whence we are absent, as long as we are mortal: whither we are tending: through whose approaches, undiscoverable among the brakes and thorns that entangle them, the Sovereign of the city made Himself a path for us to reach it. Walking thus in Christ, and pilgrims till we arrive, and sighing as we long for a certain ineffable repose that dwells within that city, a repose of which it is promised, that *the eye of man hath never seen such, nor ear heard, nor hath it entered into his heart to conceive*; let us chant the song of a longing heart: for he who truly longs, thus sings within his soul, though his tongue be silent: he who does not, however he may resound in human ears, is voiceless to God. See what ardent lovers of that city were they by whom these words were composed, by whom they have been handed down to us; with how deep a feeling were they sung by those! A feeling that the love of that city created in them: that love the Spirit of God inspired; *the love of God*, he saith, *shed abroad in our hearts by the Holy Ghost, which is given unto us*. Fervent with this Spirit then, let us listen to what is said of that city.

2. Ver. 1, 2. *Her foundations are upon the holy hills*. The Psalm had as yet said nothing of the city: it begins thus, and says, *Her foundations are upon the holy hills*. Whose? There can be no doubt, that foundations, especially among the hills, belong to some city. Thus filled with the Holy Spirit, and with many thoughts of love and longing for that city, as if after long internal meditation, that citizen bursts out, *Her foundations are upon the holy hills*; as if he had already said something concerning it. And how could he have said nothing on a subject, respecting which in his heart he had never been silent? For how could *her foundations* have

^a Perhaps Aurelius, Bishop of Carthage. *Ben.*

PSALM LXXXVII. been written, of which nothing had been said before? But, as I said, after long and silent travelling in contemplation of that city in his mind, crying to God, he bursts out into the ears of men thus: *Her foundations are upon the holy hills.* And, supposing persons who heard to enquire of what city he spoke, he adds, *the Lord loveth the gates of Sion.* Behold then, a city whose foundations are upon the holy hills, a city called Sion, whose gates the Lord loveth, as he adds, *above all the dwellings of Jacob.* But what doth this mean, *her foundations on the holy hills?* What are the holy hills upon which this city is built? Another citizen tells us this more explicitly, the Apostle Paul: of this was the Prophet a citizen, of this the Apostle citizen: and they spoke to exhort the other citizens. But how are these, I mean the Prophets and Apostles, citizens? Perhaps in this sense; that they are themselves the hills, upon which are the foundations of this city, whose gates the Lord loveth. Let then another citizen state this clearly, that I may not seem to guess. Speaking to the Gentiles, and telling them how they were returning, and being, as it were, framed together into the holy structure, *built*, he says, *upon the foundations of the Apostles and Prophets:* and because neither the Apostles nor Prophets, upon whom the foundations of that city rest, could stand by their own power, he adds, *Jesus Christ Himself being the head corner stone.* That the Gentiles, therefore, might not think they had no relation to Sion: for Sion was a certain city of this world, which bore a typical resemblance as a shadow to that Sion of which he presently speaketh, that Heavenly Jerusalem, of which the

Eph. 2, 20. Apostle saith, *which is the mother of us all;* that they might not be said to bear no relation to Sion, on the ground that they did not belong to the Jewish people, he addresses

Gal. 4, 26. them thus: *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets.* Thou seest the structure of so great a city: yet whereon does all that edifice repose, where does it rest, that it may never fall? *Jesus Christ Himself,* he saith, *being the head corner stone.*

3. Perhaps some one will say, if Christ Jesus be the corner

stone, in Him the two walls are joined together: for it is only two walls meeting from opposite lines that constitute a corner: just so, the close union of the Jewish and Gentile nations with one another in the peace of Christ, in one faith, one hope, and one love. But if Christ Jesus be the head corner stone, there seems a foundation laid earlier, and a corner stone added later. Some one may say then, that Christ rather rests upon the Prophets and Apostles, not they on Him, if they form the foundation, Himself the corner. But let him who so saith reflect, that there is also a corner in the foundation; and not only where it appears, towering to the top, for it beginneth from the bottom. But that ye may know that Christ is at once the earliest and the highest foundation, the Apostle saith, *Other foundation can no man lay than is laid, which is Christ Jesus.* How, then, are the Prophets and Apostles foundations, and yet Christ so, than Whom nothing can be higher? How, think you, save that as He is openly styled, Saint of saints, so figuratively Foundation of foundations? Thus if thou art thinking of mysteries, Christ is the Saint of saints: if of a subject flock, the Shepherd of shepherds: if of a structure, the Pillar of pillars. In material edifices, the same stone cannot be above and below: if at the bottom, it cannot be at the top: and vice versâ: for almost all bodies are liable to limitations in space: nor can they be every where or for ever; but as the Godhead is in every place, from every place symbols may be taken for It; and not being any of these things in external properties, It can be every thing in figure. Is Christ a door, in the same sense as the doors we see made by carpenters? Surely not; and yet He said, *I am the door.* Or a shepherd, in the same capacity as those who guard sheep? though He said, *I am the Shepherd.* Both these names occur in the same passage: in the Gospel, He said, that the shepherd enters by the door: the words are, *I am the good Shepherd*; and in the same passage, *I am the door*: and who is the shepherd who enters by the door? *I am the good Shepherd*: and what is the door by which Thou, Good Shepherd, enterest? How then art Thou all things? In the sense in which every thing is through Me. To explain: when Paul enters by the door, does not Christ? Wherefore? Not because Paul is Christ:

VER.
1. 2.

Eph. 2,
20.

1 Cor.
3, 11.

John 10.
9, 11.

PSALM LXXXVII. but since Christ is in Paul: and Paul acts through Christ.
2 Cor. 13, 3. The Apostle says, *Do ye seek a proof of Christ speaking in me?* When His saints and faithful disciples enter by the door, does not Christ enter by the door? How are we to prove this? Since Saul, not yet called Paul, was persecuting those very saints, when He called to him from Heaven, Acts 9, 4. *Saul, Saul, why persecutest thou Me?* Himself then is the foundation, and corner stone: rising from the bottom: if indeed from the bottom: for the base of this foundation is the highest exaltation of the building: and as the support of bodily fabrics rests upon the ground, that of spiritual structures reposes on high. Were we building up ourselves upon the earth, we should lay our foundation on the lowest level: but since our edifice is a heavenly one, to Heaven our Foundation has gone before us: so that our Saviour, the corner stone, the Apostles, and mighty Prophets, the hills that bear the fabric of the city, constitute a sort of living structure. This building now cries from your hearts; that you may be built up into its fabric, the hand of God, as of an artificer, worketh even through my tongue. Nor was it Gen. 6, 14. without a meaning that Noah's ark was made of *square beams*, which were typical of the form of the Church. For what is it to be made square? Listen to the resemblance of the squared stone: like qualities should the Christian have: for in all his trials he never falls: though pushed, and, as it were, turned over, he falls not: and thus too, whichever way a square stone is turned, it stands erect. The Martyrs, while beneath the stroke, seemed to be falling: but what is Ps. 37, 24. the expression in the Canticle? *Though (the just) full, he shall not be cast away: for the Lord upholdeth him with His hand.* Thus then build yourselves together into a compact square, ready for every temptation: whatsoever chance to thrust you, let it not overthrow you; whatever befall, let it find thee standing: thus art thou built into this fabric with a devoted piety, an earnest religion, faith, hope, and love: and even to be thus built up, is to walk. In earthly cities, one thing is the structure of buildings: another thing are the citizens that dwell therein: that city is builded of its own inmates, who are themselves the blocks that form the city, for the very stones are living: *Ye also*, says the Apostle, *as living*

stones, are built up a spiritual house, words that are addressed to ourselves. Let us then pursue the contemplation of that city. VFR.
1. 2.

4. *Her foundations are upon the holy hills: the Lord loveth the gates of Sion.* I have made the foregoing remarks, that ye may not imagine the gates are one thing, the foundations another. Why are the Apostles and Prophets foundations? Because their authority is the support of our weakness. Why are they gates? because through them we enter the kingdom of God: for they proclaim it to us: and while we enter by their means, we enter also through Christ, Himself being the Gate. And twelve gates of Jerusalem are spoken of, and the one gate is Christ, and the twelve gates are Christ: for Christ dwells in the twelve gates, hence was twelve the number of the Apostles. There is a deep mystery in this number of twelve: *Ye shall sit,* says our Saviour, *on twelve thrones, judging the twelve tribes of Israel.* If there are twelve thrones there, there will be no room for the judgment-seat of Paul, the thirteenth Apostle, though he says that he shall judge not men only, but even Angels; which, but the fallen Angels? *Know ye not, that we shall judge Angels,* he writes. The world would answer, Why dost thou boast that thou shalt be a judge? Where will be thy throne? Our Lord spoke of twelve thrones for the twelve Apostles: one, Judas, fell, and his place being supplied by Matthias, the number of twelve thrones was made up: first, then, discover room for thy judgment-seat; then threaten that thou wilt judge. Let us, therefore, reflect upon the meaning of the twelve thrones. The expression is typical of a sort of universality, as the Church was destined to prevail throughout the whole world: whence this edifice is styled a building together into Christ: and because judges come from all quarters, the twelve thrones are spoken of, just as the twelve gates, from the entering in from all sides into that city. Not only therefore have those twelve, and the Apostle Paul, a claim to the twelve thrones, but, from the universal signification, all who are to sit in judgment: in the same manner as all who enter the city, enter by one or the other of the twelve gates. There are four quarters of the globe: East, West, North, and South: and they are constantly alluded to Rev. 21,
12.
Mat. 19,
28.
1 Cor. 6,
3.
Acts 1,
15—26.

PSALM in the Scriptures. From all those four winds; our Lord
 LXXXVII. declares in the Gospel that He will call his sheep *from the*
 Mark 13, *four winds*; therefore from all those four winds is the Church
 27. called. And how called? On every side it is called in the
 Trinity: no otherwise is it called than by Baptism in the
 name of the Father, the Son, and the Holy Ghost: four then
 being thrice taken, twelve are found.

5. Knock, therefore, with all your hearts at these gates:
 Ps. 118, and let Christ cry within you: *Open me the gates of right-*
 19. *eousness.* For He went before us the Head: He follows
 Himself in His Body. Remember the words of the Apostle,
 Col. 1, spoken because Christ suffered within himself: *That I may*
 24. *fill up that which is behind of the afflictions of Christ in my*
flesh. Remark the words, *That I may fill up*—what? *that*
which is behind—of what? *of the afflictions of Christ*—wherein?
in my flesh. Were any afflictions wanting in that Man,
 which the Word of God became, when born of the Virgin
 Mary? He suffered all that was due from His own will, not
 by any necessity arising from sin: and it seemeth that He
 suffered all: for while stretched upon the Cross He received
 John 19, the vinegar at the last, with these words, *It is finished; and*
 30. *He bowed His head, and gave up the Ghost.* What is the
 meaning of, *It is finished*? it means, Of the measure of My
 sufferings nothing is wanting: all that was prophesied of
 Me has been fulfilled: as if He was waiting in order that
 they might be fulfilled. Who is the man who departs as
 He did from the body? Rather, who is he, who had the
 John 10, power of doing so? He, Who had first said, *I have power to*
 17. 18. *lay down My soul, and I have power to take it again: no*
man taketh it from Me, but I lay it down of Myself, and I take
it again. He laid it down, when He willed: He took it again,
 when He willed: no one stole, no one extorted it from Him.
 All his sufferings, therefore, were fulfilled: but in the Head:
 those is His body remained still. *Now ye are the body and*
 1 Cor. *limbs of Christ:* so the Apostle, being one of these limbs, used
 12, 27. the words, *That I may fill up that which is behind of the*
afflictions of Christ in my flesh. Thither accordingly, where
 Christ preceded us, are we on our way: and Christ is still
 journeying whither He has gone before; for Christ went before
 us in the Head, Christ follows in the Body: still Christ is here

toiling: here Christ suffered at Saul's hands, when Saul heard the voice, *Saul, Saul, why persecutest thou Me?* So, when the foot is trodden upon, the tongue says, *Thou treadest upon me*, though no man touched the tongue: it cries out from sympathy, not that it is trodden upon. Still Christ is here in want, Christ here still journeys, Christ here is sick, Christ here is in bonds. In saying this we should wrong Him, had He not told us this truth in His own words, *I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me:* and they ask, *When saw we Thee an hungred, and fed Thee?* and He shall answer, *Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.* Let us therefore build ourselves up in Christ on the foundation of the Apostles and Prophets, Himself being the chief corner stone: *For the Lord loveth Sion above all the dwellings of Jacob.* But this does not mean that Sion is not among the dwellings of Jacob: where was it, indeed, but in the people of Jacob? for Jacob was the grandson of Abraham, of whom comes the Jewish nation, thence called the people of Israel, since Jacob himself received the appellation of *Israel*, as ye well know, holy brethren. But as these were merely temporal dwellings, which were emblems of the other, and the Prophet is speaking of a city which he conceives in a spiritual sense, of which that on this earth was the shadow and figure; he says, *The Lord loveth the gates of Sion above all the dwellings of Jacob.* He loveth that spiritual city above all figurative emblems of it, which represent it as a city everlasting, eternally in heaven at rest.

6. Ver. 3, 4. *Very excellent things are said of thee, thou city of God.* He was, as it were, contemplating that city of Jerusalem on earth: for consider what city he alludes to, of which certain very excellent things are spoken. Now the earthly city has been destroyed: after suffering the enemy's rage, it fell to the earth; it is no longer what it was: it exhibited the emblem, and the shadow hath passed away. Whence then are *very excellent things spoken of thee, thou city of God?* Listen whence; *I will think upon Rahab and Babylon, with them that know Me.* In that city, the Prophet,

VER.
3. 4.
Acts 9,
4.

Mat. 25,
35. 40.

Eph. 2,
20.

Gen. 32,
28.

PSALM LXXXVII. in the person of God, says, *I will think upon Rahab and Babylon.* Rahab belongs not to the Jewish people; Babylon belongs not to the Jewish people; as is clear from the next verse: *For the Philistines¹ also, and Tyre, with the Ethiopians, were there.* Deservedly then, *very excellent things are spoken of thee, thou city of God:* for not only is the Jewish nation, born of the flesh of Abraham, included therein, but all nations also, some of which are named that all may be understood. *I will think*, he says, *upon Rahab:* who is that harlot? That harlot in Jericho, who received the spies and conducted them out of the city by a different road: who trusted beforehand in the promise, who feared God, who was told to hang out of the window a line of scarlet thread, that is, to bear upon her forehead the sign of the blood of Christ. She was saved there, and thus represented the Church of the Gentiles: whence our Lord said to the haughty Pharisees, *Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.* They go before, because they do violence: they push their way by faith, and to faith a way is made, nor can any resist, since they who are violent take it by force. For it is written, *The kingdom of Heaven suffereth violence, and the violent take it by force.* Such was the conduct of the robber, more courageous on the cross than in the place of ambush². *I will think upon Rahab and Babylon.* By Babylon is meant the city of this world: as there is one holy city, Jerusalem; one unholy, Babylon: all the unholy belong to Babylon, even as all the holy to Jerusalem. But he slideth^b from Babylon to Jerusalem. How, but by Him who justifieth the ungodly: Jerusalem is the city of the saints; Babylon of the wicked: but He cometh Who justifieth the ungodly: since it is said, *I will think* not only *upon Rahab*, but *upon Babylon*, but with whom? *with them that know Me.* For this reason Scripture says somewhere, *Pour out thine indignation upon the heathen that have not known Thee*, and elsewhere, *Continue forth Thy loving-kindness unto them that know Thee.* And that ye may be assured that by Rahab and Babylon the Gentiles are meant, if the purport of this verse, *I will think*

^b Dilabitur, which would seem to be a drawing off; i. e. of citizens. mean the writer, al. 'derivatur,' 'there

upon *Rahab and Babylon with them that know Me*, be asked, VER. 5.
 the next explains it, as follows, ‘*behold the Philistines also,*’
 i. e. they too belong to Rahab, belong to Babylon, and they
 of Tyre. But to what extent are the Gentiles included in
 this allusion? To the ends of the earth. For He called a
 people from the ends of the earth: *and the people of the
 Ethiopians, they were there.* If then Rahab, and Babylon,
 and the Philistines, and Tyre, and the people of the Ethi-
 opians, are in that city, deservedly it is said, *Very excellent
 things are spoken of thee, thou city of God.*

7. Ver. 5. Listen now to a deep mystery. Rahab is there
 through Him, through Whom also is Babylon, now no longer
 Babylon, but beginning to be Jerusalem. The daughter is
 divided against her mother, and will be among the members
 of that queen to whom is said, *Forget thine own people, and*
thy father's house, so shall the king have pleasure in thy
beauty. Ps. 45, 10. 11. For how could Babylon aspire to Jerusalem? How
 could Rahab reach those foundations? How could the Philis-
 tines, or Tyre, or the people of the Ethiopians? Listen to
 this verse, “*Sion, my mother,*” *a man shall say*^b. There is
 then a man who saith this: through whom all those I
 have mentioned make their approach. Who is this man?
 It tells if we hear, if we understand. It follows, as if a ques-
 tion had been raised, through whose aid Rahab, Babylon,
 the Philistines, Tyre, and the Morians, gained an entrance.
 Behold, through whom they come; *Sion, my mother, a man
 shall say; and a man was born in her, and Himself the
 Most High hath founded her.* What, my brethren, can be
 clearer? Truly, because *very excellent things are spoken of
 thee, thou city of God.* Lo, *Sion, O mother, a man shall say.*
 What man? *He who was born in her.* It is then the man who
 was born in her, and He Himself hath founded her. Yet how
 can He be born in the city which He himself founded? It had
 already been founded, that therein He might be born. Under-
 stand it thus, if thou canst: *Mother Sion, he shall say;* but it
 is *a man that shall say, Mother Sion; yea, a man was born in
 her: and yet he hath founded her,* (not a man, but,) *the Most*

^b St. Aug. Tertullian, and others, ^c Or, ‘He who was made man in
 read, *μήτηρ Σίων*, for the reading of her; ‘Qui homo factus est in ea.’
 the LXX, *μήτι*.

PSALM LXXXVII. *high.* As He created a mother of whom He would be born, so He founded a city in which He would be born. What hope is ours, brethren! On our behalf the Most High, Who founded the city, addresses that city as a mother: and *He was born in her, and the Most High hath founded her.*

8. Ver. 6. As though it were said, How do ye know this? All of us have sung these Psalms: and Christ, Man for our sake, God before us, sings within us all. But is this much to say, *before us*, of Him, Who was before heaven and earth and time? He then, born for our sakes a man, in that city, also founded her when He was the Most High. Yet how are we assured of this? *The Lord shall rehearse it when He writeth up the people*, as the following verse has it. *Mother Sion, a man shall say, and a man was born in her, and Himself the Most High hath founded her. The Lord shall declare, when He writeth up the people, and their princes.* What princes^d? *Those who were born in her*; those princes who, born within her walls, became therein princes: for before they could become princes in her, God chose the despised things of the world to confound the strong. Was the fisherman, the publican, a prince? They were indeed princes: but because they became such in her. Princes of what kind were they? Princes come from Babylon, believing monarchs of this world, came to the city of Rome, as to the head of Babylon: they went not to the temple of the Emperor, but to the tomb of the Fisherman.

1 Cor. 1, 26. 27. Whence indeed did they rank as princes? *God chose the weak things of the world to confound the strong, and the foolish things He hath chosen, and things which are not as though they were, that things which are may be brought to*

Ps. 113, 7. *nought.* This He doth Who *from the ground raises the helpless, and from the dunghill exalts the poor.* For what purpose!

ib. 8. *That He may set him with the princes, even with the princes of His people.* This is a mighty deed, a deep source of pleasure and exultation. Orators came later into that city, but they could never have done so, had not fishermen preceded them. These things are glorious indeed, but where could they take place, but in that city of God, of whom very excellent things are spoken?

9. Ver. 7. So thus, after drawing together and mingling

^d *Et Principes*, is added in the text: but it has no equivalent in our version.

every source of joyous exultation, how doth he conclude? VER. 7.
The dwelling as of all that shall be made joyous is in Thee.
 As if all made joyous, all rejoicing, shall dwell in that city. Amid our journeyings here we suffer bruises: our last home shall be the home of joy alone. Toil and groans shall perish: prayers pass away, hymns of praise succeed. There shall be the dwelling of the happy; no longer shall there be the groans of those that long, but the gladness of those who enjoy. For He will be present for Whom we sigh: we shall be like Him,^{1 John 3, 2.} as we shall see Him as He is: there it will be our whole task to praise and enjoy the presence of God: and what beyond shall we ask for, when He alone satisfies us, by Whom all things were made? We shall dwell and be dwelt in; and shall be subject^{1 Cor. 15, 28.} to Him, that God may be all in all. *Blessed, then, are they that dwell in Thy house.* How blessed? Blessed in their gold, and silver, their numerous slaves, and multiplied offspring? *Blessed are they that dwell in Thy house: for ever and ever they will be praising Thee.* Blessed in that sole^{Ps. 84, 4.} labour^{1 otioso negotio.} which is rest! Let this then be the one and only object of our desire, my brethren, when we shall have reached this pass. Let us prepare ourselves to rejoice in God: to praise Him. The good works which conduct us thither, will not be needed there. I described, as far as I could, only yesterday², our condition there: works of charity there will be none, where there will be no misery: thou shalt not find one in want, one naked, no one will meet you tormented with thirst, there will be no stranger, no sick to visit, no dead to bury, no disputants to set at peace. What then wilt thou find to do? Shall we plant new vines, plough, traffic, make voyages, to support the necessities of the body? Deep quiet shall be there; all toilsome work, that necessity demands, will cease: the necessity being dead, its works will perish too. What then will be our state? As far as possible, the tongue of a man thus told us. *As it were, the dwelling of all who shall be made perfect is in Thee^c.* Why does he say, *as it were*? Because there shall be such joy there as we know not here. Many pleasures do I behold here, and many rejoice in this world, some in one thing, others in another; but there is nothing to compare with that delight, but it shall be *as it were* being made joyful. For if I say joyfulness, men at once

^c Tanquam jucundatorum omnium habitatio in te.

PSALM LXXXVII think of such joyfulness as men use to have in wine, in feasting, in avarice, and in the world's distinctions. For men are elated by these things, and mad with a kind of joy: but *there is no joy, saith the Lord, unto the wicked.* There is a sort of joyfulness which the ear of man hath not heard, nor his eye seen, nor hath it entered into his heart to conceive. *As it were, the dwelling of all who shall be made joyful is in Thee.* Let us prepare for other delights: for a kind of shadow is what we find here, not the reality: that we may not expect to enjoy such things there as here we delight in: otherwise our self-denial will be avarice. Some persons, when invited to a rich banquet, where there are many and costly dishes yet to come on, abstain from breaking their fast: if you ask the reason, they tell you that they are fasting: which is indeed a great work, a Christian work. Yet be not hasty in praising them: examine their motives: it is their belly, not religion, that they are consulting. That their appetite may not be palled by ordinary dishes, they abstain till more delicate food is set before them. This fast then is for the gullet's sake. Fasting is undoubtedly important: it fights against the belly and the palate; but sometimes it fights for them. Thus, my brethren, if ye imagine that we shall find any such pleasures in that country to which the heavenly trumpet urges us on, and on that account abstain from present enjoyments, that ye may receive the like more plentifully there, ye imitate those I have described, who fast only for greater feasting, and abstain only for greater indulgence. Do not ye like this: prepare yourselves for a certain ineffable delight: cleanse your hearts from all earthly and secular affections. We shall see something, the sight of which will make us blessed: and that alone will suffice for us. What then? Shall we not eat? Yes: we shall eat: but that shall be our food, which will ever refresh, and never fail. *In Thee is the dwelling of all who shall be, as it were, made joyful.* He has already told us how we shall be made joyful. *Blessed are they that dwell in thy house: for ever and ever they will be praising Thee.* Let us praise the Lord as far as we are able, but with mingled lamentations: for while we praise we long for Him, and as yet have Him not. When we have, all our sorrows will be taken from us, and nothing will remain but praise, unmixed and everlasting. Now let us pray¹.

Is. 48,
22.

1 Cor.
2, 9.

Ps. 84,
4.

¹ 'Con-
versi ad
Domi-
num.'
See p.
133.

PSALM LXXXVIII.

LAT.
LXXXVII.
¹ See §.7.*Dictated after the exposition of Psalm 41¹, and perhaps after that of Psalm 68.*

THE Title of this eighty-seventh Psalm contains a fresh subject for enquiry: the words occurring here, *for Melech to respond*, being no where else found. We have already given our opinion on the meaning of the titles *Psalmus Cantici* and *Canticum Psalmi*: and the words, *sons of Core*, are constantly repeated, and have often been explained: so also *to the end*; but what comes next in this title is peculiar. For *Melech* we may translate into Latin *for the chorus*, for chorus is the sense of the Hebrew word Melech. What other meaning then can we attach to the words, *for the chorus to respond*, but this, that the choir is to make responses with the singer? And thus we must suppose that not this only, but other Psalms were chanted, though they have received different titles, probably for the sake of variety to relieve weariness: for this Psalm was not the only one held worthy of choral responses, since it is not the only one which relates to our Lord's Passion. If indeed there is any other reason for so great a variety in the titles, by which it can be shewn that all the Psalms which are distinguished in their titles are so marked, as that the title of no one of them can be fitted to another; I must confess that I could not discover it, though I tried long; and whatever I have read on the subject in the works of my predecessors has not satisfied my hopes, or, perhaps, my slowness of apprehension. I will therefore explain in allusion to what mystery the words, *for the choir to respond*, that is, that the singer should be answered by a choir, seem to me to be used. The Passion of our Lord is here prophesied. Now the Apostle Peter saith, *Christ also suffered for us, leaving us an example, that we should follow His steps*; this is the meaning of 'to respond.' The Apostle John also saith, *As Christ laid down His life for us, so ought we also to lay down our lives for the brethren*; this also is to respond. But the choir signifies concord, which consists in charity: whoever therefore in imitation of our Lord's Passion gives up his body to be burnt, if he have not charity, does not answer in the choir,

On Ps.
68.¹ Pet. 2,
21.¹ John 3,
16.

PSALM and therefore it profiteth him nothing. Further, as in Latin
 LXXXVIII the terms Precentor and Succentor are used to denote in
 1 Cor. music the performer who sings the first part, and him who
 13, 3. takes it up; just so in this song of the Passion, Christ going
 before is followed by the choir of martyrs unto the end of
 gaining crowns in Heaven. This is sung by *the sons of
 Core*, that is, the imitators of Christ's Passion: as Christ was
 Mat. 27, crucified in Calvary, which is the interpretation of the Hebrew
 33. word *Core*. This also is *the understanding of Æman the
 Israelite*^e: words occurring at the end of this title. Æman
 is said to mean, *his brother*: for Christ deigns to make those
 His brethren, who understand the mystery of His Cross, and
 not only are not ashamed of it, but faithfully glory in it, not
 praising themselves for their own merits, but grateful for His
 John 1, grace: so that it may be said to each of them, *Behold an
 47. Israelite indeed, in whom there is no guile*, just as holy
 Gen. 25, Scripture says of Israel himself, that he was without guile.
 27. Let us therefore now hear the voice of Christ singing before
 us in prophecy, to whom His own choir should respond
 either in imitation, or in thanksgiving.

2. Ver. 1. *O Lord God of my salvation, I have cried day
 and night before Thee.*

Ver. 2. *O let my prayer enter into Thy presence, incline
 Thine ear unto my calling.* For even our Lord prayed, not
 in the form of God, but in the form of a servant; for in this
 He also suffered. He prayed both in prosperous times,
 that is, by *day*, and in calamity, which I imagine is meant
 by *night*. The entrance of prayer into God's presence is
 its acceptance: the inclination of His ear is His compas-
 sionate listening to it: for God has not such bodily members
 as we have. The passage is however, as usual, a repetition:
 the words, *O let my prayer enter into Thy presence*, being
 equivalent to, *Incline Thine ear unto my calling*.

3. Ver. 3. *For my soul is filled with evils, and my life
 draweth nigh unto hell.* Dare we speak of the Soul of
 Christ as *filled with evils*, when the passion had strength as

^e *Israelitæ*, vulg. *Ezrahitæ*, see also
 the title of the next Psalm. *Ben*.
 conjectures it may be for 'Zaraite,' as
 Ethan and Heman are called sons of

Zara, 1 Chron. 2, 6. and in 1 Kings 4,
 31. where Solomon is said to be *wiser
 than Ethan the Ezrahite and Heman*;
 LXX has *Zarite*.

far as it had any, only over the body? whence Himself exhorting His brethren to the endurance of suffering, and, as it were, urging his choir to respond, saith, *Fear not them which kill the body, but are not able to kill the soul.* Can then the soul be filled with evils by the persecutors, though it cannot be killed? if so, we must enquire what sort of evils. It cannot be with vices, through which iniquity prevails over man, that we can say that Soul was filled: but perhaps with griefs, in which the soul suffers with its own flesh in its suffering: for even what we call bodily pain cannot exist without the soul, but sorrowfulness, which is the pain of the soul only, precedes it when inevitably impending. The soul therefore may feel pain without the body: but without the soul the body cannot. Why therefore should we not say that the Soul of Christ was full of the evils of humanity, though not of human sins? Another Prophet says of Him, that He grieved for us: and the Evangelist says, *And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy:* and our Lord Himself saith unto them of Himself, *My soul is exceeding sorrowful, even unto death.* The Prophet who composed this Psalm, foreseeing that this would happen, introduces Him saying, *My soul is full of evils, and My life draweth nigh unto hell.* For the very same sense is here expressed in other words, as when He said, *My soul is sorrowful, even unto death.* The words, 'My soul is sorrowful,' are like these, *My soul is full of evils:* and what follows, "even unto death," like, *my life draweth nigh unto hell.* These feelings of human infirmity our Lord took upon Him, as He did the flesh of human infirmity, and the death of human flesh, not by the necessity of his condition, but by the free will of His mercy, that He might transfigure into Himself His own body, which is the Church, (the head of which He deigned to be,) that is, His members in His holy and faithful disciples: that if amid human temptations any one among them happened to be in sorrow and pain, he might not therefore think that he was separated from His favour: that the body, like the chorus following its leader, might learn from its Head, that these sorrows were not sin, but proofs of human weakness. We read of the Apostle Paul, a chief member in this body, and we hear him confessing

VER.
3.

Mat. 10,
28.

Is. 53, 4.

Mat. 26,
37. 38.

PSALM that his soul was full of such evils, when he says, that he
 LXXXVIII
 Rom. 9, feels *great heaviness and continual sorrow in heart for his*
 2. 4. *brethren according to the flesh, who are Israelites.* And if we
 say that our Lord was sorrowful for them also at the approach
 of His Passion, in which they would incur the most atrocious
 guilt, I think we shall not speak amiss.

4. Lastly, the very thing said by our Saviour on the
 Luke 23, Cross, *Father, forgive them, for they know not what they do,*
 34. is expressed in this Psalm below,

Ver. 4. *I am counted as one of them that go down into the
 pit:* by them who knew not what they were doing, when they
 imagined that He died like other men, subjected to necessity,
 and overcome by it. The word *pit* is used for the depth of woe
 or of Hell.

5. *I have been as a man that hath no help.*

Ver. 5. *Free among the dead.* In these words our Lord's
 Person is most clearly shewn: for who else is free among
 Rom. 8, the dead but He, Who though in the likeness of sinful flesh is
 3. alone among sinners without sin? Hence He saith to those
 John 8, who in their folly deemed themselves free, *Every man who*
 34. *committeth sin is the servant of sin:* and because through
 Him Who had no sin it behoved them to be freed from sin,
 ib. 36. He saith, *If the Son hath freed you, then indeed ye shall be
 free.* He therefore, *free among the dead,* Who had it in His
 power to lay down His life, and again to take it; from
 Whom no one could take it, but He laid it down of His own
 free will; Who could revive His own flesh, as a temple
 destroyed by them, at His will; Who, when all had forsaken
 Him on the eve of His Passion, remained not alone, because,
 John 8, as He testifies, His Father forsook Him not; was never-
 29. theless by His enemies, for whom He prayed, who knew not
 Mat. 27, what they did, and said, *He saved others, Himself He*
 40. &c. *cannot save; if He be the Son of God, let Him come down
 from the Cross, and we will believe Him. He trusted in
 Mark 15, God; let Him deliver Him now, if He will have Him; He*
 31. &c. *was by them counted as one who hath no help; like unto
 them that are wounded, and lie in the grave. But he adds,
 Whom thou dost not yet remember: and in these words
 there is to be remarked a distinction between Christ and
 the rest of the dead. For though He was wounded, and*

when dead laid in the tomb, yet they who knew not what they were doing, or who He was, regarded Him as like others who had perished from their wounds, and who slept in the tomb, who are as yet out of remembrance of God, that is, whose hour of resurrection has not yet arrived. For thus the Scripture speaks of the dead as sleeping, because it wishes them to be regarded as destined to awake, that is, to rise again. But He, wounded and asleep in the tomb, awoke on the third day, and became *like a sparrow that sitteth alone on the housetop*, that is, on the right hand of His Father in Heaven: and now *dieth no more, death shall no more have dominion over Him*. Hence He differs widely from those whom God hath not yet remembered to cause their resurrection after this manner: for what was to go before in the Head, was kept for the Body in the end. God is then said to remember, when He does an act: then to forget, when He does it not: for neither can God forget, as He never changes, nor remember, as He can never forget. *I am counted* then, by those who know not what they do, *as a man that hath no help*: while I am *free among the dead*, I am held by these men *like unto them that are wounded, and lie in the grave*. Yet those very men, who account thus of Me, are further said to be *cut away from Thy hand*, that is, when I was made so by them, 'they were cut away from Thy hand'; they who believed Me destitute of help, are deprived of the help of Thy hand: for they, as he saith in another Psalm, have *digged a pit before me, and are fallen into the midst of it themselves*. I prefer this interpretation to that which refers the words, *they are cut away from Thy hand*, to those who sleep in the tomb, whom God hath not yet remembered: since the righteous are among the latter, of whom, even though God hath not yet called them to the resurrection, it is said, that their *souls are in the hands of God*, that is, that *they dwell under the defence of the Most High; and shall abide under the shadow of the God of Heaven*. But it is those who are cut away from the hand of God, who believed that Christ was cut off from His hand, and thus accounting Him among the wicked, dared to slay Him.

6. Ver. 6. *They laid Me in the lowest pit*, that is, the deepest pit. For so it is in the Greek. But what is the

VER.

6.

Mat. 27,
50. 60.Ps. 102,
7.Rom. 6,
9.Ps. 57,
7.Wisd. 3,
1.Ps. 91,
1.

PSALM lowest pit, but the deepest woe, than which there is none
 LXXXVIII more deep? Whence in another Psalm it is said, *Thou*
 Ps. 40, *broughtest me out also of the pit of misery.*
 3.

In a place of darkness, and in the shadow of death, whiles
 they knew not what they did, they laid Him there, thus deem-
 1 Cor. ing of Him; they knew not Him *Whom none of the princes*
 2, 8. *of this world knew.* By the shadow of death, I know not
 whether the death of the body is to be understood, or that of
 Is. 9, 2. which it is written, *They that walked in darkness and in the*
land of the shadow of death, a light is risen on them, because
 by belief they were brought from out of the darkness and death
 of sin into light and life. Such an one those who knew not
 what they did thought our Lord, and in their ignorance
 accounted Him among those, whom He came to help, that
 they might not be such themselves.

7. Ver. 7. *Thy indignation lieth hard upon Me,* or, as
 other copies have it, *Thy anger;* or, as others, *Thy fury:* the
 Greek word θυμὸς having undergone different interpretations.
 For where the Greek copies have ὄργη, no translator hesitated
 to express it by the Latin *ira:* but where the word is θυμὸς,
 most object to rendering it by *ira,* although many of the
 authors of the best Latin style, in their translations from
 Greek philosophy, have thus rendered the word in Latin.
 But I shall not discuss this matter further: only if I also
 were to suggest another term, I should think *indignation*
 more tolerable than *fury,* this word in Latin not being applied
 to persons in their senses. What then does this mean, *Thy in-*
digination lieth hard upon Me, except the belief of those, who
 1 Cor. knew not the Lord of Glory? who imagined that the anger
 2, 8. of God was not merely roused, but lay hard upon Him, Whom
 they dared to bring to death, and not only death, but that
 kind, which they regarded as the most execrable of all,
 namely, the death of the Cross: whence saith the Apostle,
 Gal. 3, *Christ hath redeemed us from the curse of the Law, being*
 13. *made a curse for us: for it is written, Cursed is every one*
that hangeth upon a tree. On this account, wishing to praise
 His obedience which He carried to the extreme of humility,
 Phil. 2, he says, *He humbled Himself, and became obedient unto*
 8. *death;* and as this seemed little, he added, *even the death of*
the Cross; and with the same view, as far as I can see, he says

in this Psalm, *And all thy suspensions*, or, as some translate VER. 8. *waves*, others *tossings*, *Thou hast brought over Me*. We also find in another Psalm, *All thy suspensions and waves are come* Ps. 42, *in upon Me*, or, as some have translated better, *have passed* ^{7.} *over Me*: for it is *διῆλθον* in Greek, not *εἰσῆλθον*: and where both expressions are employed, *waves* and *suspensions*, one cannot be used as equivalent to the other. In that passage we explained *suspensions* as threatenings, *waves* as the actual sufferings: both inflicted by God's judgment: but in that place it is said, *All have passed over Me*, here, *Thou hast brought all upon Me*. In the other case, that is, although some evils took place, yet, he said, all those which are here mentioned passed over; but in this case, *Thou hast brought them upon Me*. Evils pass over when they do not touch a man, as things which hang over him, or when they do touch him, as waves. But when he uses the word *suspensions*, he does not say they passed over, but, *Thou hast brought them upon Me*, meaning that all which impended had come to pass. All things which were predicted of His Passion impended, as long as they remained in the prophecies for future fulfilment.

8. Ver. 8. *Thou hast put Mine acquaintance far from Me*. If we understand by acquaintance those whom He knew, it will be all men; for whom knew He not? But He calls those acquaintance, to whom He was Himself known, as far as they could know Him at that season: at least so far forth as they knew Him to be innocent, although they considered Him only as a man, not as likewise God. Although He might call the righteous whom He approved, acquaintance, as He calls the wicked unknown, to whom He was to say at the end, *I know you not*. In what follows, *and they have set Me for* Mat. 7, *an abhorrence to themselves*; those whom He called before ^{23.} *acquaintance*, may be meant, as even they felt horror at the mode of that death: but it is better referred to those of whom He was speaking above as His persecutors. *I was delivered* Mat. 26, *up, and did not get forth*. ^{56.} Is this because His disciples were without, while He was being tried within? Or are we to give a deeper meaning to the words, *I cannot get forth* as signifying, 'I remained hidden in My secret counsels, I shewed not Who I was, I did not reveal Myself, was not made manifest?' And so it follows,

PSALM
LXXXVIII

Ver. 9. *My eyes became weak from want.* For what eyes are we to understand? If the eyes of the flesh in which He suffered, we do not read that His eyes became weak from want, that is, from hunger, in His Passion, as is often the case; as He was betrayed after His supper, and crucified on the same day: if the inner eyes, how were they weakened from want, in which there was a light that could never fail? But He meant by His eyes those members in the body, of which He was Himself the head, which, as brighter and more eminent and chief above the rest, He loved. It was of this body that the Apostle was speaking, when he wrote, taking his metaphor from our own body, *If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? And if they were all one member, where were the body? But now are there many members, yet but one body. The eye cannot say unto the hands, I have no need of you: and if the hand shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?* What he wished understood by these words, he has expressed more clearly, by adding, *Now ye are the body of Christ, and members in particular.* Wherefore as those eyes, that is, the holy Apostles, to whom not flesh and blood, but the Father Which is in Heaven had revealed Him, so that Peter said, *Thou art Christ, the Son of the Living God,* when they saw Him betrayed, and suffering such evils, saw Him not such as they wished, as He did not come forth, did not manifest Himself in His virtue and power, but still hidden in His secrecy, endured every thing as a man overcome and enfeebled, they became weak for want, as if their food, their Light, had been withdrawn from them.

1 Cor. 12,
17-21.

ib. 27.

Mat. 16,
16.

¹in suis
interi-
oribus

9. He continues, *And I have called upon Thee.* This indeed He did most clearly, when stretched upon the Cross. But what follows? *All the day I have stretched forth My hands unto Thee,* must be examined how it must be taken. For if in this expression we understand the tree of the Cross, how can we reconcile it with the *whole day*? Can He be said to have hung upon the Cross during the whole day, as the night is considered a part of the day? But if day, as opposed to night, was meant by this expression, even of this day, the first and no small portion had passed by at the time

of His crucifixion. But if we take 'day' in the same sense of time (especially as the word is used in the feminine, a gender which is restricted to that sense in Latin, although not so in Greek, as it is always used in the feminine, which I suppose to be the reason for its translation in the same gender in our own version,) the knot of the question will be drawn tighter: for how can it mean for the whole space of time, if He did not even for one day stretch forth His hands on the Cross? Further, should we take the whole for a part, as Scripture sometimes uses this expression, I do not remember an instance, in which the whole is taken for a part, when the word *whole* is expressly added. For in the passage of the Gospel where the Lord saith, *The Son of Man shall be three days and three nights in the heart of the earth*, it is no extraordinary licence to take the whole for the part, the expression not being for three *whole* days and three whole nights: since the one intermediate day was a whole one, the other two were parts, the last being part of the first day, the first part of the last. But if the Cross is not meant here, but the prayer, which we find in the Gospel that He poured forth in the form of a servant to God the Father, where He is said to have prayed long before His Passion, and on the eve of His passion, and also when on the Cross, we do not read any where that He did so throughout the whole day. Therefore by the stretched out hands throughout the whole day, we may understand the continuation of good works in which He never ceased from exertion.

10. But as His good works profited only the predestined to eternal salvation, and not all men, nor even all those among whom they were done, he adds,

Ver. 10. *Dost thou shew wonders among the dead?* If we suppose this relates to those whose flesh life has left, great wonders have been wrought among the dead, inasmuch as some of them have revived: and in our Lord's descent into Hell, and His ascent as the conqueror of death, a great wonder was wrought among the dead. He refers then in these words, *Dost Thou shew wonders among the dead?* to men so dead in heart, that such great works of Christ could not rouse them to the life of faith: for he does not say that wonders are not shewn to them because they see them not, but because they do not profit them.

PSALM LXXXVIII For, as he says in this passage, *the whole day have I stretched forth My hands to Thee*: because He ever refers all His works to the will of His Father, constantly declaring that He came to fulfil His Father's will: so also, as an unbelieving people saw the same works, another Prophet saith, *I have spread out my hands all day unto a rebellious people, that believes not, but contradicts*. Those then are dead, to whom wonders have not been shewn, not because they saw them not, but since they lived not again through them. The following verse, *Shall physicians revive them, and shall they praise Thee?* means, that the dead shall not be revived by such means, that they may praise Thee. In the Hebrew there is said to be a different expression: giants being used where physicians are here: but the Septuagint translators, whose authority is such that they may deservedly be said to have interpreted by the inspiration of the Spirit of God owing to their wonderful agreement, conclude, not by mistake, but taking occasion from the resemblance in sound between the Hebrew words expressing these two senses, that the use of the word is an indication of the sense in which the word giants is meant to be taken. For if you suppose the proud meant by giants, of whom the Apostle saith, *Where is the wise? where is the scribe? where is the disputer of this world?* there is no incongruity in calling them physicians, as if by their own unaided skill they promised the salvation of souls: against whom it is said, *Of the Lord is safety*. But if we take the word giant in a good sense, as it is said of our Lord, *He rejoiceth us a giant to run his course*; that is Giant of giants, chief among the greatest and strongest, who in His Church excel in spiritual strength. Just as He is the Mountain of mountains; as it is written, *And it shall come to pass in the last days, that the mountain of the Lord's house shall be manifested in the top of the mountains*: and the Saint of saints: there is no absurdity in styling these same great and mighty men physicians. Whence saith the Apostle, *if by any means I may provoke to emulation them which are my flesh, and might save some of them*. But even such physicians, even though they cure not by their own power, (as not even of their own do those of the body,) yet so far forth as by faithful ministry they assist towards salvation, can cure the living, but not

raise the dead : of whom it is said, *Dost Thou shew wonders among the dead?* For the grace of God, by which men's minds in a certain manner are brought to live a fresh life, so as to be able to hear the lessons of salvation from any of its ministers whatever, is most hidden and mysterious. This grace is thus spoken of in the Gospel. *No man can come to Me, except the Father Which hath sent Me draw him :* and a little after this is still more openly repeated : *The words that I speak unto you, they are spirit, and they are life : but there are some of you that believe not.* The Evangelist here interposes the remark, that *Jesus knew from the beginning who they were that believed not, and who should betray Him :* and joining with this the Lord's own words, he adds, *And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.* He had above said, that there were some of them who believed not : and He adds the last quoted verse as an explanation of the cause of this unbelief : in order to shew, that the very faith by which the soul believes, and springs into fresh life from the death of its former affections, is given us by God. Whatever exertions, then, the best preachers of the word^e, and persuaders of the truth through miracles, may make with men, just like great physicians : yet if they are dead, and through Thy grace have not a second life, *Dost Thou shew wonders among the dead, or shall physicians raise them? and shall they whom they raise praise Thee?* For this confession declares that they live : not, as it is written elsewhere, *Thanksgiving perisheth from the dead, as from one that is not.*

VER.
12.

John 6,
44. 64.
65. 66.

Eccles.
17, 26.

11. Ver. 11. *Shall one shew Thy lovingkindness in the grave, or Thy faithfulness in destruction?* The word *shew* is of course understood as if repeated, *Shall any shew Thy faithfulness in destruction?* Scripture loves to connect lovingkindness and faithfulness, especially in the Psalms. *Destruction* also is a repetition of *the grave*, and signifies them who are in the grave, styled above *the dead*, in the verse, *Dost thou shew wonders among the dead?* for the body is the grave of the dead soul ; whence our Lord's words in the Gospel, *Ye are like unto whited sepulchres, which*

Mat. 23,
27.

* Ben. refers to P. Lombard, 4 Sent. Dist. 18. 'Hic quæritur.'

PSALM *indeed appear beautiful outward, but within are full of dead*
 LXXXVIII *men's bones, and of all uncleanness. Even so ye outwardly*
 Mat. 23, *appear righteous unto men, but within ye are full of hypo-*
 27. *crisy and iniquity.*

12. Ver. 12. *Shall thy wondrous works be known in the dark, and thy righteousness in the land where all things are forgotten?* the dark answers to the land of forgetfulness: for the unbelieving are meant by the dark, as the Apostle saith, Eph. 5, *For ye were sometimes darkness;* and the land where all things are forgotten, is the man who has forgotten God; for the Ps. 14, *unbelieving soul can arrive at darkness so intense, that the fool saith in his heart, There is no God.* Thus the meaning of the whole passage may thus be drawn out in its connection: *Lord, I have called upon Thee, amid My sufferings; all day I have stretched forth my hands unto Thee, that is, I have never ceased to stretch forth My works to glorify Thee. Why then do the wicked rage against Me, unless because Thou shewest not wonders among the dead?* because those wonders move them not to faith, nor can physicians restore them to life that they may praise Thee, because Thy hidden grace works not in them to draw them unto believing: because no man cometh unto Me, but whom Thou hast drawn. Shall then *Thy loving kindness be shewed in the grave?* that is, the grave of the dead soul, which lies dead beneath the body's weight: *or Thy faithfulness in destruction?* that is, in such a death as cannot believe or feel any of these things. *For how then in the darkness of this death, that is, in the man who in forgetting Thee has lost the light of his life, shall Thy wondrous works and Thy righteousness be known.*

13. But a question occurs as to what may be the use of these dead ones, what may be the advantage imparted by the Almighty to the body of Christ, that is, the Church, by means of these; namely, that in them may be displayed Rom. 8, *the grace of God towards the predestined who are called*
 28. *according to His purpose.* Of this it is that in a former Ps. 59, *Psalm the Church exclaims, My God, His mercy shall*
 10. *prevent me; and God shall shew unto me in mine enemies;* and so it goes on here in the next verse, and says, *Unto Thee I also have cried, O Lord:* in which we must suppose our Lord speaking in the words of the Church, His own

body; for what means, *I also*, but that we also were at one time the children of wrath naturally, like the rest. But, ^{VER. 12.} *unto Thee have I cried*, that I might be saved. For who ^{Eph. 2, 3.} distinguishes me from other children of wrath, when I hear the Apostle's terrible reproof of the ungrateful; *For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* Salvation is the Lord's: for there is no giant that can be saved by the greatness of his strength: but as it is written, ^{Ps. 33, Rom. 10, 13. 15.} *Whosoever shall call upon the name of the Lord, shall be saved.* How then shall they call upon Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* They are the physicians who heal the man wounded by the thieves: but it is the Lord Who brought him to the inn: they themselves are the labourers in the Lord's vineyard: but yet ^{Luke 10, 34.} *he who plants, and he who waters, is nought, but the Lord Who giveth the increase.* Thus then *I too have cried unto the Lord*, that is, I have invoked the help of God for my salvation. But how could I invoke, unless I believed? how could I believe, did I not hear? But He it was Who drew me to believe what I heard; for it was not any chance physician that aroused me to life from the death of the soul, but He Himself working in secret. For many have heard; ^{Ps. 19,} *Since their sound is gone out into all lands, and their words into the ends of the world:* ^{4.} but, *All men have not faith:* and, ^{2Tim. 2,} *The Lord knoweth them that are His.* And then I could not even have believed, had ^{19.} not the lovingkindness of God prevented me; and, because He calls the dead to life, and calls things that are not as things that are, by calling me in secret ways, by moving me, and drawing me to Him, had brought me at last to the light of faith. He therefore says, ^{1 Cor. 1,} *And early shall my prayers prevent Thee.* ^{28.} It is morning, when the night and darkness of infidelity have passed away. Thy lovingkindness hath prevented me, that this morning might dawn upon me: but as that day of light is still to come, when *the hidden things of darkness shall be*

PSALM *revealed, and the thoughts of the heart be made manifest,*
 LXXXVIII *and every one shall have praise of Thee:* yet now in this life,
 1 Cor. 4, 5. *in this wandering, in this light of faith, which compared with the darkness of infidelity seems already day, but compared with the day, when we shall see Him face unto face, is still night, shall my prayer prevent Thee.*

14. Ver. 13. But that those prayers, the blessings of which surpass all words, may be more fervent and more constant, the gift that shall last unto eternity is deferred, while transitory evils are allowed to thicken. And so it follows;

Ver. 14. *Lord, why hast Thou cast off my prayer?* which Ps. 22, 1. may be compared with another Psalm; *My God, My God, look upon me; why hast Thou forsaken me?* The reason is made matter of question, not as if the wisdom of God were blamed as doing so without a cause; and so here. *Lord, why hast Thou cast off my prayer?* But if this cause be attended to carefully, it will be found indicated above; for it is with the view that the prayers of the Saints are, as it were, repelled by the delay of so great a blessing, and by the adversity they encounter in the troubles of life, that the flame, thus fanned, may burst into a brighter blaze.

15. For this purpose he briefly sketches in what follows the troubles of Christ's body. For it is not in the Head Acts 9, 4. alone that they took place, since it is said to Saul too, *Why persecutest thou Me?* and Paul himself, as if placed as an Colos. 1, 24. elect member in the same body, saith, "*That I may fill up that which is behind of the afflictions of Christ in my flesh.*" *Why then, Lord, hast Thou cast off my soul? why hidest Thou Thy face from me?*

Ver. 15. *I am poor, and in toils from my youth up: and when lifted up, I was thrown down, and troubled.*

Ver. 16. *Thy wrath went over me: Thy terrors disturbed me.*

Ver. 17. *They came round about me all day like water: they compassed me about together.*

Ver. 18. *A friend Thou hast put far from me: and mine acquaintance from my misery.* All these evils have taken place, and are happening in the limbs of Christ's body, and God turns away His face from their prayers, by not hearing as to what they wish for, since they know not that the fulfilment of their wishes would not be good for them. The Church is

poor, as she hungers and thirsts in her wanderings for that food with which she shall be filled in her own country: she is *in toils from her youth up*, as the very Body of Christ saith in another Psalm, *Many a time have they overcome me from my youth*. And for this reason some of her members are lifted up even in this world, that in them may be the greater lowliness. Over that Body, which constitutes the unity of the Saints and the faithful, whose Head is Christ, go the wraths of God: yet abide not: since it is of the unbelieving only that it is written, that *the wrath of God abideth upon him*. The terrors of God disturb the weakness of the faithful, because all that can happen, even though it actually happen not, it is prudent to fear; and sometimes these terrors so agitate the reflecting soul with the evils impending around, that they seem to flow around us on every side like water, and to encircle us in our fears. And as the Church while on pilgrimage is never free from these evils, happening as they do at one moment in one of her limbs, at another in another, he adds, *all day*, signifying the continuation in time, to the end of this world. Often too, friends and acquaintances, their worldly interests at stake, in their terror forsake the Saints; of which saith the Apostle, *all men forsook me: may it not be laid to their charge*. But to what purpose is all this, but that early in the morning, that is, after the night of unbelief, the prayers of this holy Body may in the light of faith prevent God, until the coming of that salvation, which we are at present saved by hoping for, not by having, while we await it with patience and faithfulness. Then the Lord will not repel our prayers, as there will no longer be any thing to be sought for, but every thing that has been rightly asked, will be obtained: nor will He turn His face away from us, since we shall see Him as He is: nor shall we be poor, because God will be our abundance, all in all: nor shall we suffer, as there will be no more weakness: nor after exaltation shall we meet with humiliation and confusion, as there will be no adversity there: nor bear even the transient wrath of God, as we shall abide in His abiding love: nor will His terrors agitate us, because His promises realized will bless us: nor will our friend and acquaintance, being terrified, be far from us, where there will be no foe to dread.

VER.
18.

Ps. 129,

1.

John 3,

36.

2Tim. 4,

16.

1John 3,

2.

1 Cor.

15, 28.

PSALM LXXXIX.

SERMON I. ON THE FIRST PART OF THE PSALM.

Delivered in the morning, on the festival of some Martyrs.

1. UNDERSTAND, beloved, this Psalm, which I am about to explain, by the grace of God, of our hope in the Lord Jesus Christ, and be of good cheer, because He Who promised, will fulfil all, as He has fulfilled much: for it is not our own merit, but His mercy, that gives us confidence in Him. He Himself is meant, in my belief, by *the understanding of Æthan the Israelite*¹: which has given this Psalm its title. You see then, who is meant by Æthan: but the meaning of the word is *strong*. No man in this world is strong, except in the hope of God's promises: for as to our own deservings, we are weak, in His mercy we are strong. • Weak then in himself, strong in God's mercy, the Psalmist thus begins.

2. *I will sing of Thy mercies, O Lord, for ever: with my mouth will I make known Thy truth unto all generations.*

Let my limbs, he saith, serve the Lord: I speak, but it is of Thine I speak. *With my mouth will I make known Thy truth*: if I obey not Thee, I am not Thy servant: if I speak on my own part, I am a liar. To speak then from² Thee, and in my own person, are two things: one mine, one Thine: Truth Thine, language mine. Let us hear then what faithfulness he maketh known, what mercies he singeth.

3. (2.) *For Thou hast said, Mercy shall be built up for ever.* It is this that I sing: this is Thy truth, for the making known of which my mouth serveth. In such wise Thou sayest, I build, as not to destroy: for some Thou destroyest and buildest not; and some whom Thou destroyest Thou dost rebuild. For unless there were some who were destroyed to be rebuilt, Jeremiah would not have written, *See, I have this day set thee to throw down and to build.* And indeed all who formerly worshipped images and stones could not be built up in Christ, without being destroyed as to their old error. While, unless some were destroyed not to be built up, it would not be written, *He shall destroy them, and not build*

Jer. 1,
10.

Ps. 28,
5.

¹ See
note on
title of
Psalm
LXXXVIII

them up. On their account therefore who are destroyed and built up, that they might not conceive their being built up merely temporary, as the previous ruin was in which they were destroyed, the Psalmist, through whose mouth is made known the truth of God, held to¹ the truth. Therefore will I make it known, therefore do I declare it, because *Thou hast said*: I that am man declare it in full confidence, for Thou God hast said: for even if I wavered in my own words, in Thine should I be confirmed. What saidst Thou? *Mercy shall be built up for ever: Thy truth shalt Thou establish in the very Heavens.* As He had said in the former place, *I will sing of Thy mercies, O Lord, for ever: with my mouth will I make known Thy truth to all generations.* In what follows, he joins these two words, mercy and faithfulness; *For Thou hast said, Mercy shall be built up for ever: Thy truth shall be established in the Heavens:* in which mercy and truth are repeated, *for all the ways of the Lord are mercy and truth,* for truth in the fulfilment of promises could not be shewn, unless mercy in the remission of sins preceded. Next, as many things were promised in prophecy even to the people of Israel that came according to the flesh from the seed of Abraham, and that people was increased that the promises of God might be fulfilled in it; while yet God did not close the fountain of His goodness even to the Gentiles, whom He had placed under the rule of the Angels, while He reserved the people of Israel as His own portion: the Apostle expressly mentions the Lord's mercy and truth as referring to these two parties. For he calls Christ *a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers.* See how God deceived not; see how He cast not off His people, whom He foreknew. For while the Apostle is treating of the fall of the Jews, to prevent any from believing them so far disowned² of God, that no wheat from that floor's fanning could reach the granary, he saith, *God hath not cast away His people, whom He foreknew; for I also am an Israelite.* If all that nation are thorns, how am I who speak unto you wheat? So that the truth of God was fulfilled in those Israelites who believed, and one wall from the circumcision is thus brought to meet the

VER.
2.

tenuit.

Psa. 25,
10.

Rom.15,
8.

² impro-
batus.

Rom.11,
12.

PSALM corner stone. But this stone would not form a corner, unless it received another wall from the Gentiles: so that

LXXXIX. the former wall relates in a special manner to the truth, the latter to the mercy of God. *Now I say*, says the Apostle, *that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promise made unto the fathers: and that the Gentiles might glorify God for His mercy.*

Rom. 15, 8. 9. *Justly then is it added, Thy truth shalt Thou stablish in the Heavens: for all those Israelites who were called to be Apostles became as Heavens which declare the glory of*

God: as it is written by them, *The Heavens declare the glory of God, and the firmament sheweth His handywork.*

Ps. 19, 1. 3. 4. To assure you that this is the meaning of *the Heavens*, it is more expressly added, *There is neither speech nor language, whereof their voices are not heard.* If you ask, whose voices?

there is nothing to refer it to but the Heavens. If therefore those whose voice is heard in all languages are the Apostles, it is also of them that it is said, *Their sound is gone out into all lands, and their words into the ends of the world.*

Since, although they were taken up from hence before the Church filled the whole world, yet as their words reached to the ends of the world, we are right in supposing this which we have just read, *Thy truth shalt Thou stablish in the Heavens*, fulfilled in them.

4. Ver. 3. *I have made a covenant with My chosen. 'Thou hast said,'* you understand, is to be carried on: *Thou hast said, I have made a covenant with My chosen.* What covenant, but the new, by which we are renewed to a fresh inheritance, in our longing desire and love of which we sing a new song.

I have made a covenant with My chosen, saith the Psalmist: *I have sworn unto David My servant.* How confidently does he speak, who understands, whose mouth serves truth! I speak without fear; since *Thou hast said.* If Thou makest me fearless, because Thou hast said, how much more so dost Thou make me, when Thou hast sworn! For the oath of God is the assurance of a promise. Man is justly forbidden to swear: lest by the habit of swearing, since a man may be deceived, he fall into perjury. God alone swears securely, because He alone is infallible.

Mat. 5, 34. 5. Let us see then what God hath sworn. (Ver. 4.) *I*

have sworn, He saith, to David *My servant*; *thy seed will I establish for ever*. But what is the seed of David, but that of Abraham. And what is the seed of Abraham? *And to thy seed*, He saith, *which is Christ*. But perhaps that Christ, the Head of the Church, the Saviour of the body, is the seed of Abraham, and therefore of David; but we are not Abraham's seed? We are assuredly; as the Apostle saith, *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*. In this sense, then, let us take the words, brethren, *Thy seed will I establish for ever*, not only of that Flesh of Christ, born of the Virgin Mary, but also of all of us who believe in Christ, for we are limbs of that Head. This body cannot be deprived of its Head: if the Head is in glory for ever, so are the limbs, so that Christ remains entire for ever. *Thy seed will I establish for ever: and set up thy throne to generation and generation*. We suppose he saith, *for ever*, because it is *to generation and generation*: since he has said above, with *my mouth will I ever be shewing Thy truth to generation and generation*. What is 'to generation and generation?' To every generation: for the word needed not as many repetitions, as the coming and passing away of the several generations. The multiplication of generations is signified and set forth to notice by the repetition. Are possibly two generations to be understood, as ye are aware, my beloved brethren, and as I have before explained? for there is now a generation of flesh and blood: there will be a future generation in the resurrection of the dead. Christ is proclaimed here: He will be proclaimed there: here He is proclaimed, that He may be believed in: there, He will be welcomed, that He may be seen. *I will set up Thy throne from one generation to another*. Christ hath now a throne in us, His throne is set up in us: for unless he sate enthroned within us, He would not rule us: but if we were not ruled by Him, we should be thrown down by ourselves. He therefore sits within us, reigning over us: He sits also in another generation, which will come from the resurrection of the dead. Christ will reign for ever over His Saints. God has promised this; He hath said it: if this is not enough, God hath sworn it. As then the promise is certain, not on

° Oxf. Mss. 'He is proclaimed;' and so again below.

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LXXXIX.

account of our deservings, but of His pity, no one ought to be afraid in proclaiming that which he cannot doubt of. Let that strength then inspire our hearts, whence Ætham received his name, 'strong in heart:' let us preach the truth of God, the utterance of God, His promises, His oath; and let us, strengthened on every side by these means, glorify God, and by bearing Him along with us, become Heavens.

6. Ver. 5. *O Lord, the very Heavens shall praise Thy wondrous works.* The Heavens will not praise their own merits, but thy wondrous works, O Lord. For in every act of mercy on the lost, of justification of the unrighteous, what do we praise but the wondrous works of God? Thou praisest Him, because the dead have risen: praise Him yet more, because the lost are redeemed. What grace, what mercy of God! Thou seest a man yesterday a whirlpool of drunkenness, to-day an ornament of sobriety: a man yesterday the sink of luxury, to-day the beauty of temperance: yesterday a blasphemer of God, to-day His praiser: yesterday the slave of the creature, to-day the worshipper of the Creator. From all these desperate states men are thus converted: let them not look at their own merits: let them become Heavens, and praise the wondrous works of Him by

Ps. 8, 3. Whom they were made Heavens. For "*I will consider,*" he saith, "*Thy Heavens, even the works of Thy fingers.*" *O Lord, the very Heavens shall praise Thy wondrous works!* And that you may understand who the Heavens are, let us see what follows: *and Thy truth in the congregation of the Saints.* There can therefore be no doubt, that by the Heavens are meant the preachers of the word of truth, and where will the Heavens praise Thy wondrous works, and Thy truth? *In the congregation of the Saints.* May the Church receive the dew of the Heavens: may the Heavens rain upon the parched soil, and may the earth as it receives the rain give birth to fruitful blossoms, good works: may it not give thorns for genial rain, and thus expect the fire instead of the barn! *The very Heavens shall praise Thy wondrous works, O Lord: and Thy truth in the congregation of the Saints.* The Heavens shall then praise Thy wondrous works, and Thy truth. All that the Heavens proclaim is of Thee, and from Thee: and therefore they preach fearlessly: for they

know Whom they preach of, since they cannot blush for Him of Whom they preach.

VER.
6.

7. What do the Heavens preach? What shall they praise in the congregation of the saints?

Ver. 6. *For who is he among the clouds, who shall be compared unto Thee, Lord!* Is this to be the praise of the Heavens, is this to be their rain? What? are the preachers confident, because *none among the clouds shall be compared unto the Lord?* Does it appear to you, brethren, a high ground of praise, that the clouds cannot be compared with their Creator? If it is taken in its literal, not in its mystical meaning, it is not so: what? are the stars that are above the clouds to be compared with the Lord? what? can the Sun, Moon, Angels, Heavens, be even compared with the Lord? Why is it then that he says, as if he meant some high praise, *For who is he among the clouds, that shall be compared unto the Lord?* We understand, my brethren, those clouds, as the Heavens, to be the preachers of truth; Prophets, Apostles, the announcers of the word of God; for that all these kinds of preachers are called clouds we learn from that prophecy, where God in His anger against His vineyard said, *I will command the clouds that they rain no shower upon it:* and the meaning of this vine the prophet explains most clearly in the following verse, *for the vineyard of the Lord of Hosts is the house of Israel.* That you may not understand the vineyard otherwise, and missing the men who are signified by it, think of the earth; *The vineyard of the Lord of Hosts, he says, is the house of Israel.* Let the house of Israel understand that she and no other is My vineyard: that it is she who has given Me thorns instead of grapes, she who has become ungrateful to her Planter and Cultivator, ungrateful to Him that watered her. If then the vineyard of the Lord of Hosts is the house of Israel, what said He in His anger? *I will command the clouds that they rain no more upon it.* And so indeed He did: the Apostles were sent like clouds to rain upon the Jews, and when they rejected the word of God, because they yielded thorns for grapes, the Apostles said, *It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, lo, we turn to the Gentiles.* From that time the clouds ceased to pour rain

Is. 5, 6.

7.

Acts 13,
46.

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upon that vineyard. If therefore the clouds are the preachers of the truth, let us first enquire why they are clouds. For the same men are Heavens and clouds: Heavens from the brightness of the truth, clouds from the hidden things of the flesh: for all clouds are obscure, owing to their mortality: and they come and go. It is on account of these very obscurities of the flesh, that is, of the clouds, that the Apostle saith, *Therefore judge nothing before the time, until the Lord come, Who will bring to light the hidden things of darkness.* You see at this moment what a man is saying; but what he has in his heart, you cannot see: what is forced from the cloud, you see, what is kept within the cloud, you see not. For whose eyes pierce the cloud? The clouds therefore are the preachers of the truth in the flesh. The Creator of all things Himself came in the flesh. *But who is he among the clouds, who shall be compared unto the Lord? and what is he among the sons of God, that shall be like unto the Lord?* No one then among the sons of God shall be like unto the Lord. He Himself is called the Son of God, and we are called the sons of God: but *who among the sons of God will be like unto the Lord?* He is the only Son¹, we are many: He is one, we in Him are one: He is born, we are adopted: He is the Son begotten from everlasting according to nature: we are made so in time through grace: He without any sin, we freed from sin by Him. *Who, then, among the clouds shall be compared unto the Lord? or what is he among the sons of God, that shall be like unto the Lord?* We are called clouds on account of the flesh, and we are preachers of the truth on account of the showers of the clouds: but our flesh comes in one way, His by another. We too are called sons of God, but He is the Son of God in another sense. His cloud comes from a Virgin, He is the Son from eternity, co-eternal² with the Father. *Who is he then among the clouds, that shall be compared unto the Lord? and what is he among the sons of God, that shall be like unto the Lord?* Let the Lord Himself say whether He can find one like unto Himself. *Whom do men say that I the Son of Man am?* Because I appear, because I am seen, because I walk among you, and perhaps at present I am become common; say, whom do men say that I the Son of Man am? Surely when

1 Cor. 4,
5.

1 unicus.

2 æqualis

they see a son of man, they see a cloud; but say, *Whom do men say that I am?* In answer they gave Him the reports of men; *Some say that Thou art John the Baptist: some Elias, and others Jeremias, or one of the prophets.* Many clouds and sons of God are here mentioned: for because they were righteous and holy, as the sons of God, Jeremias, Elias, and John, are called also sons of God: in their character of preachers of God, they are styled clouds. Ye have said what clouds men imagine Me to be: do ye too say, *Whom say ye that I am?* Peter replying in behalf of all, one for those who were one¹, answered, *Thou art the Christ, the Son of the living God.*

VER.
6. 7.
Mat. 16,
13—16.

¹ pro
unitate
unus.

For who is he among the clouds that shall be compared unto the Lord? and what is he among the sons of God, that shall be like unto the Lord? “Thou art Christ, the Son of the living God;” not like those sons of God who are not made equal to Thee: Thou hast come in the flesh: but not as the clouds, who are not to be compared unto Thee.

8. For Who art Thou, to Whom it is answered, *Thou art Christ, the Son of the living God:* Whom other men not righteous, not holy, supposed he be one of the Prophets, either Elias, or Jeremias, or John the Baptist; Who then art Thou? Hear what follows: (ver. 7.) *God is very greatly to be feared in the counsel of the righteous.* Who then is he among the clouds, that shall be compared unto the Lord? or what is he among the sons of God, that shall be like unto the Lord, since that *God is very greatly to be feared in the counsel of the righteous?* Since they cannot be equal unto Him, let it be their counsel to believe in Him; as they who are clouds and sons of God cannot be His equals, this act of wisdom is left to human weakness, that he that glorieth, let him glory in the Lord. *God is very greatly to be feared in the counsel of the righteous, and to be had in dread of all them that are round about Him.* God is every where; who therefore are round about Him, Who is every where? For if He has some round about Him, He is represented as finite on every side. Moreover, if it is truly said to God² and of God, *of His greatness there is no end;* who remain, who are round about Him, except because He Who is every where, chose to be born of the flesh on one spot, to dwell among

¹ Cor. 1,
31.

² Oxf.
Mss.
by God?
Ps. 145,
3.

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9. Ver. 8. *O Lord God of Hosts, who is like unto Thee? Thy truth, most mighty Lord, is on every side.* Great is Thy power: Thou hast made Heaven and earth, and all things that in them are: but greater still is thy loving-kindness, which has shewn forth Thy truth to all around Thee. For if Thou hadst been preached only on the spot where Thou didst deign to be born, to suffer, to rise again, to ascend; the truth of that promise of God would have been fulfilled, to confirm
Rom.15, the promises made unto the fathers: but the promise, *that 9. the Gentiles may glorify God for His mercy*, would not have been fulfilled, had not that truth been explained, and diffused to those around Thee from the spot where Thou didst deign to appear. On that spot Thou didst thunder out of Thy own Cloud: but to scatter rain upon the Gentiles round about, Thou hast sent other clouds. Truly in Thy power
Mat.26, hast Thou fulfilled what Thou hast said, "Hereafter shall ye 64. see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven." *Thy truth, most mighty Lord, is on every side.*

10. But when Thy truth began to be preached on every side, *the heathen furiously raged together, and the people imagined a vain thing: the kings of the earth stood up, and the rulers took counsel together, against the Lord, and against His Anointed.* Verily, when Thy truth had begun to be preached in Thy circuit, as if Thou wert coming to marry a wife among the alien-born, the roaring lion meets Thee, and is strangled by Thee. For this was prefigured in Samson:
Judges and you, my brethren, would not have applauded these 14, 5. 6. words of mine, before I mentioned Samson by name, unless ye recognised the type; for ye have heard, like men accustomed to the watering of the clouds of God, *Thy truth*

Ps. 2,
1. 2.

then *is in the circuit of Thee*. But when without persecutions, VER. 9. 10. Luke 2, 34. when without opposition, since it is said, that *He was born for a sign which shall be spoken against?* Since then that nation, where Thou didst deign to be born, and to dwell, was as a land separated from the waves of the heathen, so that it appeared dry and ready for watering with rain, while the rest of the nations were as a sea in the bitterness of their sterility; what do Thy preachers who scatter Thy truth in circuit of Thee, when the waves of that sea rage furiously? (Ver. 9.) *Thou rulest the power of the sea*. For what was the result of the sea raging thus, but the day which we are now keeping holy? It slew Martyrs, scattered seeds of blood, the harvest of the Church sprang up. Safely then let the clouds go forth: let them diffuse Thy truth in circuit of Thee, let them not fear the savage waves. *Thou rulest the power of the sea*. The sea swells, buffets, and roars: but *God is faithful, Who will not suffer you to be tempted beyond what ye are able:* 1 Cor. 10, 13. and so, *Thou stillest the waves thereof when they rise*.

11. Lastly, what hast Thou done in the sea itself, to pacify its rage, and to weaken it? (Ver. 10.) *Thou hast humbled the proud as one that is wounded*. There is a certain proud serpent 1 E. V. Rahab. Amos 9, 3. in the sea, of which another passage of Scripture speaks, *I will command the serpent, and he shall bite him;* and again, *There is that Leviathan, whom Thou hast made to mock him,* Ps. 104, whose head He bruises above the water. *Thou, he says, hast humbled the proud, as one that is wounded.* 26. Thou hast humbled thyself, and the proud was humbled: for the proud held the proud ones through pride: but the great one is humbled, and by believing in Him become small. While the little one is nourished by the example of one who from greatness descended to humility, the devil has lost what he held: because the proud held only the proud. When such an example of humility was displayed before them, men learned to condemn their own pride, and to imitate the humility of God. Thus also the devil, by losing those whom he had in his power, has even himself been humbled; not chastened, but thrown prostrate. *Thou hast humbled the proud like one that is wounded*. Thou hast been humbled, and hast humbled others: thou hast been wounded, and hast wounded others: for Thy blood, as it was shed to blot out the handwriting of Col. 2, 14.

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sins, could not but wound him. For what was the ground of his pride, except the bond which he held against us. This bond, this handwriting Thou hast blotted out with Thy blood: him therefore hast Thou wounded, from whom Thou hast rescued so many victims. You must understand the devil wounded, not by the piercing of the flesh, which he has not, but by the bruising of his proud heart. *Thou hast scattered Thine enemies abroad with Thy mighty arm.*

12. Ver. 11. *The heavens are Thine, the earth also is Thine.* From Thee, over Thy earth, they rain. Thine are the heavens, by whom is preached Thy truth in circuit of Thee; *Thine is the earth*, which has received Thy truth in circuit of Thee; and what has resulted from that rain? *Thou hast laid the foundation of the round world, and all that therein is.* (Ver. 12.) *Thou hast created the north and the seas.* For nothing has any power against Thee, against its Creator. The world indeed may rage through its own malice, and the perversity of its will; does it nevertheless pass over the bound laid down by the Creator, Who made all things? Why then do I fear the north wind? Why do I fear the seas? In the north indeed is the devil, who said, *I will sit in the sides of the north; I will be like the Most High;* but Thou hast humbled, as one wounded, the proud one. Thus what Thou hast done in them has more force for Thy dominion, than their own will has for their wickedness. *Thou hast created the north and the seas.*

13. *Tabor and Hermon shall rejoice in Thy name.* Those mountains are here understood, but they have a meaning. *Tabor and Hermon shall rejoice in Thy name.* Tabor, when interpreted, signifies an approaching light. But whence comes the light of which it is said, *Ye are the light of the world*, unless from Him concerning Whom it is written, *That was the true light, which lighteth every man coming into the world?* The light then which is the light of the world comes from that light which is not kindled from any other source, so that there is no fear lest it be extinguished. The light then comes from Him, Who is that candle Which is not set beneath the bushel, but on a candlestick, Tabor the coming light. Hermon means his curse. Justly the light comes and is made the curse of him. Of whom but the devil, the wounded one, the proud one? Our illumination then is given

Is. 14,
13. 14.Matt. 5,
14.
John 1,
9.

from Thee; that he is held accursed of us, who kept us in his own error and pride, is from Thee. *Thabor and Hermon, therefore, shall rejoice, not in their own merits, but in Thy name.* For they shall say, *Not unto us, Lord, not unto us, but to Thy name give the praise, on account of the raging sea: lest the heathen say, Where is now their God?*

14. Ver. 13. *Thou hast a mighty arm.* Let no man arrogate any thing to himself. *Thou hast a mighty arm:* by Thee we were created, by Thee we have been defended. *Thou hast a mighty arm: strong be Thy hand, and high be Thy right hand.*

15. Ver. 14. *Righteousness and judgment are the preparation of Thy seat.* Thy righteousness and judgment will appear in the end: they are now hidden. Of thy righteousness it is treated in another Psalm, "on the hidden things of the Son." There will then be a manifestation of Thy righteousness and judgment: some will be set on the right, others on the left hand: and the unbelieving will tremble, when they see what now they mock at, and believe not: the righteous will rejoice, when they shall see what they now see not, yet believe. *Righteousness and judgment are the preparation of Thy seat:* especially in the Day of Judgment. What then now? *mercy and truth go before Thy face.* I should fear the preparation of Thy seat, Thy justice, and Thy coming judgment, did not mercy and truth go before Thee: why should I at the end fear Thy righteousness, when with Thy mercy going before Thee Thou blottest out my sins, and by shewing forth Thy truth fulfillst Thy promises? *Mercy and truth go before Thy face.* For all the paths of the Lord are mercy and truth.

16. In all these things shall we not rejoice? or shall we contain our joy? or shall words suffice for our gladness? or shall the tongue be able to express our rejoicing? If therefore no words suffice, (ver. 15.) *Blessed is the people, O Lord, that knoweth glad shouting.* O blessed people! dost thou conceive aright, dost thou understand, glad shouting? For except thou understand glad shouting, thou canst not be blessed. What do I mean by understanding glad shouting? Whether thou knowest the source of that rejoicing which is beyond words to express. For this joy is not of

VER.
13-15.

Ps. 115,
1. 2.

Ps. 9,
Tit.

Mat. 25,
33.

Ps. 25,
10.

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1 Cor. 1,
31. thyself, since *he that glorieth, let him glory in the Lord.* Rejoice not then in thy own pride, but in God's grace. See that that grace is such, that the tongue fails to express its greatness, and then thou understandest glad shouting.

17. Finally, if thou hast understood the jubilant rejoicing in grace, hear the praise of that grace. *Blessed indeed is the people, that knoweth glad shouting.* See if this joy be not entirely of grace, of God, and not of thyself. *They shall walk in the light of Thy countenance, O Lord.* That Thabor, the coming light, if he walk not in the light of Thy countenance, is extinguished as a candle by the blast of pride. O Lord, *they shall walk in the light of Thy countenance.* (Ver. 16.) *They shall rejoice in Thy name all the day.* That Thabor and Hermon shall rejoice in Thy name: all day shall they rejoice, if they will, in Thy name; but if they will rejoice in their own name, they shall not rejoice all day: for they shall not continue in their joy, when they shall delight in themselves, and fall through pride. That they may rejoice all day, therefore, *they shall rejoice in Thy name, and in Thy righteousness shall they be exalted.* Not in their own, but in Thine: lest they have a zeal of God, but not according to knowledge. For some are noted by the Apostle, that they have a zeal of God, but not according to knowledge, *being ignorant of God's righteousness, and going about to establish their own,* and not rejoicing in Thy light, and thus *not submitting themselves unto the righteousness of God.* And why? because *they have a zeal of God, but not according to knowledge.* But the people who knoweth glad shouting, (for the former err from want of knowledge, but blessed is the people not that knoweth not, but that knoweth glad shouting,) whence ought it to shout, whence to rejoice, but in Thy name, walking in the light of Thy countenance? And it shall deserve to be exalted, but in Thy righteousness: let every man take away altogether his own righteousness, and be humbled: the righteousness of God shall come, and he shall be exalted, *and in Thy righteousness shall they be exalted.*

18. Ver. 17. *For Thou art the glory of their strength: and in Thy good pleasure Thou shalt lift up our horns:* because it has seemed good to Thee, not because we are worthy.

19. Ver. 18. *For of the Lord is our taking up.* For I was moved like a heap of sand, that I might fall; and I should have fallen, had not the Lord taken me up. *For of the Lord is (our) taking up; and of the Holy One of Israel our King*¹.
 Himself is thy taking up, himself thy illumination: in His light thou art safe, in His light thou walkest, in His righteousness thou art exalted. He took thee up, He guards thy weakness: He gives thee strength of Himself, not of thyself.

20. Ver. 19. *Thou spakest sometime in vision unto Thy sons, and saidst.* Thou spakest in Thy vision. Thou didst reveal this to Thy Prophets. For this reason Thou spakest in vision, that is, in revelation: whence Prophets were called seers. They saw something within, which they were to speak without: and secretly they heard what they preached openly. Then *Thou spakest in vision unto Thy sons, and saidst, I have laid help upon One that is mighty.* Ye understand Who is meant by mighty? *I have exalted One chosen out of the people.* And Who is meant by chosen? One Who, ye rejoice, is already exalted.

21. Ver. 20. *I have found David My servant: that David from David's seed: with My holy oil have I anointed Him:* for it is said of Him, *God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*

22. Ver. 21. *My hand shall hold Him fast, and My arm shall strengthen Him:* because there was a taking up of man; because flesh was assumed in the Virgin's womb, because by Him Who in the form of God is coequal with the Father, the form of a servant was taken, and He became obedient unto death, even the death of the Cross.

23. Ver. 22. *The enemy shall not be able to do Him violence.* The enemy rages indeed: but he shall not be able to do Him violence: he is wont to hurt, but he shall not hurt. How then shall he afflict Him? he will exercise Him, but he shall not hurt Him. There shall be profit in his raging; for those against whom he rages shall be crowned in their conquering. For how is he conquered, if he rages not against us? or where is God our helper, if we fight not? The enemy therefore shall do what is in his power; but he shall not be able to do Him violence: *the son of wickedness shall not come nigh to hurt Him.*

VER.
18—22.

¹Oxf.
Mss.,our

¹Sam.
19, 9.

Ps.45,7.

Luke 1,
Phil. 2,
6. 8.

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24. Ver. 23. *I will cut in pieces His enemies before His face.* They are cut in pieces from their conspiracy, and in that they believe they are cut in pieces; for they believe by degrees; as when the calf's head was ground small, they will come to be the drink of God's people. For Moses ground down the calf's head, and sprinkled it upon the water, and made the children of Israel drink it. All the unbelieving are ground: they believe by degrees; and they are drunk by the people of God, and pass into Christ's body. *I will cut in pieces His foes before His face: and put to flight them that hate Him.* That they hurt Him not. But possibly some of those put to flight say, *Whither shall I go then from Thy Spirit? or whither shall I go then from Thy presence?* And seeing that they cannot fly from the Almighty, turning they fly to Him. *And I will put to flight them that hate Him.*

Exod.
32, 20.

Ps. 139,
7.

25. Ver. 24. *My truth also and My mercy is with Him.* All the paths of the Lord are mercy and truth. Remember, as much as ye can, how often these two attributes are urged upon us, that we render them back to God. For as He shewed us mercy that He might blot out our sins, and truth in fulfilling His promises; so also we, walking in His path, ought to give back to Him mercy and truth; mercy, in pitying the wretched; truth, in not judging unjustly. Let not truth rob you of mercy, nor mercy hinder truth: for if through mercy you shall have judged contrary to truth, or by rigorous truth shall have forgotten mercy, you will not be walking in the path of God, where "mercy and truth meet together." *And in My name shall His horn be exalted.* Why should I say more? Ye are Christians, recognise Christ.

Ps. 85,
10.

26. Ver. 25. *I will set His hand also in the sea:* that is, He shall rule over the Gentiles; *and His right hand in the floods.* Rivers run into the sea: avaricious men roll onwards into the bitterness of this world: yet all these kinds of men will be subject to Christ.

27. Ver. 26. *He shall call me, Thou art My Father, and the lifter up of My salvation.*

Ver. 27. *And I will make Him my first-born; higher than the kings of the earth.* Our Martyrs, whose birthdays we are celebrating, shed their blood on account of these things,

which were believed though not yet seen; how much more VER. 28. 29. brave ought we to be, as we see what they believed? For they had not yet seen Christ raised on high among the kings of the earth: as yet princes were taking counsel together against the Lord and His Anointed: what follows in the same Psalm was not then fulfilled, *Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.* Ps. 2, 2. 10. Now indeed Christ has been exalted among the kings of the earth.

28. Ver. 28. *My mercy will I keep for Him for ever: and my Testament faithful with Him.* On His account, the Testament is faithful: in Him the Testament is mediated: He is the Sealer, the Mediator of the Testament, the Surety of the Testament, the Witness of the Testament, the Heritage of the Testament, the Coheir of the Testament.

29. Ver. 29. *His seed will I make to endure world without end.* Not only for this world, but unto the world without end¹: whither His seed, which is His heritage, the seed of Abraham, which is Christ, will pass. But if ye are Christ's, ye are also Abraham's seed: and if ye are destined His heirs for ever, *He will establish His seed unto world without end: and His throne as the days of Heaven.* Gal. 4, 15. 29. The thrones of earthly kings are as the days of earth: different are the days of Heaven from those of earth. The days of Heaven are those years of which it is said, *Thou art the same, and Thy years shall not fail.* Ps. 102, 28. The days of the earth are soon overtaken by their successors: those which precede are shut out from us: nor do those which succeed remain: but they come that they may go, and are almost gone before they are come. Such are the days of earth. But the days of Heaven, which are also the 'One day' of Heaven², and the never failing years, have neither beginning nor end: nor is any day there narrowed between yesterday and to-morrow: 2 Oxf. M s. add, 'which are' &c. no one there expects the future, nor loses the past: but the days of Heaven are always present, where His throne shall be for ever and ever. Let us, if you please, reserve what remains; since the Psalm is a long one, and we have yet some farther opportunity of speaking with you in Christ's name. Refresh your strength therefore: I do not mean that of your mind, for in mind I see that you are incapable of fatigue;

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but on account of the slaves of the soul, that your bodies may be sustained in their service, refresh yourselves for a little, and being refreshed return to your meal.

LAT.
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Second Discourse on the second part of the Psalm. Delivered on the same day with the former Discourse.

1. ATTEND NOW to the rest of the Psalm, of which we spoke in the morning, and require the pious debt: since He will repay through me, Who made both me and you. In the former part of the Psalm our Lord Christ was announced according to God's promise, and He is still announced in these words, of which I am about to treat. A little above, it had been said of Him amongst other truths, (ver. 27—29.) *And I will make Him my first-born, higher than the kings of the earth. My mercy will I keep for Him for evermore, and My Testament faithful with Him. His seed also will I establish unto world without end: and His throne as the days of Heaven.* I have said what was in my power on these words and all above, from the very beginning.

2. It goes on, (ver. 30.) *If his children forsake My law, and walk not in My judgments; (ver. 31.) if they profane My statutes, and keep not My commandments; (ver. 32.) I will visit their offences with the rod, and their sin with scourges. (ver. 33.) Nevertheless, My mercy will I not utterly take from him: nor will I hurt in My truth. (ver. 34.) My Testament will I not profane, nor alter the thing that is gone out of My lips.* This is a strong pledge of the promise of God. The sons of this David, are the children of the Bridegroom: all Christians therefore are called His sons. But it is much indeed that God promises, that if Christians, that is, *His children, forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; I will not spurn them, nor will I send them away from Me in perdition: but what will I do? I will visit their offences with the rod, and their sin with scourges.* It is not the mercy of one that calls them only; but also that

chastises and scourges them. Let therefore thy Father's hand VER. 33. be upon thee, and if thou art a good son, repel not chastening; for *what son is there, to whom his father giveth not chastening?* Heb. 12, Let Him chasten him, so long as He takes not 7. from him His mercy: let Him beat him when obstinate, as long as He does not disinherit him. If thou hast well understood the promises of thy Father, fear not to be scourged, but to be disinherited; *for whom the Lord loveth He chasteneth: and scourgeth every son whom He receiveth.* ib. 6. Does the sinful son spurn chastening, when he sees the only Son without sin scourged? *I will visit their offences with the rod.* Thus too the Apostle threatens: *What will ye? shall I come unto you with a rod?* 1 Cor. 4, Let not pious sons say, if Thou art 21. coming with a rod, come not at all. For it is better to be taught with the Father's rod, than to perish in the caresses of the robber.

3. *I will visit, He saith, their offences with the rod, and their sin with scourges. Nevertheless, My mercy will I not utterly take from Him.* From whom? From that David to Whom I gave these promises, Whom *I anointed with My holy oil of gladness above His fellows.* Ps. 45, 7. Do you recognise Him from Whom God will not utterly take away His mercy? That no one may anxiously say, since He speaks of Christ as Him from Whom He will not take away His mercy, What then will become of the sinner? Did He say any thing like this, "I will not take My loving-kindness utterly from them?" *I will visit, He saith, their offences with the rod, and their sin with scourges.* Thou didst expect for thy own security, *I will not utterly take My loving-kindness from them.* And indeed this is the reading of some books, but not of the most accurate: though, where they have it, it is a reading by no means inconsistent with the real meaning. For how can it be said that He will not utterly take His mercy from Christ? Has the Saviour of the body committed aught of sin either in Heaven or in earth, *Who sitteth even at the right hand of God, Who also maketh intercession for us?* Rom. 8, Yet it is from 34. Christ: but from His members, His body which is the Church. For in this sense He speaks of it as a great thing that He will not take away His mercies from Him, supposing us not to recognise the only Son, Who is in the bosom of the John 1,

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Father; for there the Man is not counted for His Person, but the One Person is God and Man. He therefore does not utterly take His mercies from Him, when He takes not His mercy from His body, His members^a, in which, even while He was enthroned in Heaven, He was still suffering persecutions on earth; and when He cried from Heaven, *Saul, Saul*, not why persecutest thou My servants, nor why persecutest thou My saints, nor My disciples, but, *why persecutest thou Me?* As then, while no one persecuted Him when sitting in Heaven, He cried out, "Why persecutest thou Me?" when the Head recognised its limbs, and His love allowed not the Head to separate Himself from the union of the body: so, when He taketh not away His mercies from Him, it is surely that He taketh it not from us, who are His limbs and body. Yet ought we not on that account to sin without apprehension, and perversely to assure ourselves that we shall not perish, be our actions what they may. For there are certain sins and certain offences, to define and discourse of which it is either impossible for me, or if it were possible, it would be too tedious for the time we have at present. For no man can say that he is without sin; for if he says so, he will lie; *if we say that we have no sin, we deceive ourselves, and the truth is not in us.* Each one therefore is needfully scourged for his own sins; but the mercy of God is not taken away from him, if he be a Christian. Certainly if thou committest such offences as to repel the hand of Him Who chasteneth, the rod of Him Who scourgeth thee, and art angry at the correction of God, and fliest from thy Father when He chasteneth thee, and wilt not suffer Him to be thy Father, because He spares thee not when thou dost sin; thou hast estranged thyself from thy heritage, He has not thrown thee off; for if thou wouldest abide being scourged, thou wouldest not abide disinherited. *Nevertheless, My mercies I will not take utterly from him: nor will I do hurt in My truth.* For His mercy in setting free shall not be taken away, lest His truth in taking vengeance do harm.

4. Ver. 34. *My covenant will I not profane, nor reject*

^a i. e. we may consider it as not said of Him at all, for though He is Man, yet being God also He would not, in His own Person, need assurance; therefore it is said of Him in His members.

Acts 9,
4.

1 John
1, 8.

the thing that is gone out of my lips. Because his sons sin, VER. 34—37. I will not on this account be found false: I have promised; I will do. Suppose they choose to sin even as past hope, and so fall into sins as to offend their father's countenance, and deserve to be disinherited; is it not still God Himself, of Whom it is said, *From these stones He will raise up sons to Abraham?* Matt. 3, 9. Therefore I tell you, brethren, many Christians sin venially¹, many are scourged and so corrected for their sin, tolerabiliter chastened, and cured; many turn away altogether, striving with a stiff neck against the discipline of the Father, even wholly refusing God as their Father, though they have the mark of Christ, and so fall into such sins, that it can only be announced against them, *that they who do such things shall not inherit the kingdom of God.* Gal. 5, 21. Nevertheless, Christ shall not be destitute of an inheritance on their account: not for the chaff's sake shall the wheat also perish: nor on account of bad fish shall nothing be cast into the vessels from that Matt. 3, 12. net. *The Lord knows them that are His.* Mat. 13, 47. For He Who predestined us before we were born, promised undoubtingly: 2 Tim. 2, 19. *For whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.* Rom. 8, 29. 31. Let desperate sinners sin as far as they choose: let the members of Christ reply, *If God is with us, who shall be against us?* God will not therefore do hurt in His truth, nor will He 'profane His Testament.' His Testament remains immovable, because in His foreknowledge He predestined His heirs; and "He will not reject the thing that is gone out of His lips."

5. Ver. 34—37. Listen for thy confirmation in hope, for thy security, if thou knowest thyself to be among the members of Christ. (Ver. 35.) *I have sworn once by My holiness that I will not lie unto David.* Dost thou wait till God swear a second time? How often is He to swear, if in one oath He is false? One oath He made for our life, Who sent His Only One to die for us. *I have sworn once by My holiness, that I will not lie unto David.* (Ver. 36.) *His seed shall endure for ever.* His seed endures for ever; because the Lord knows them that are His. *And His seat is like as the sun before me:* (ver. 38.) *And as the moon perfect for evermore: and the faithful witness in heaven.* They are His seat, in whom

PSALM LXXXIX. He sits and reigns. But if His seat, His members also; because even our members are the seat of our head. See how all our other members sustain our head: but the head supports nothing above itself, but is itself supported by the rest of our limbs, as if the whole body of a man were the seat of his head. His seat, therefore, all in whom God reigns, 'shall be like as the sun before Me,' He saith: because the righteous in the kingdom of My Father *shall shine like the sun*. But the sun is meant in a spiritual, not a bodily sense, as that which shines from Heaven, which He maketh to rise upon the just and unjust. Finally, that sun is not before men's eyes only, but even those of cattle and the smallest insects; for which of the vilest animals sees not that sun? What does he say to distinguish the sun meant here? *Like as the sun before Me*. Not before men, before the flesh, before mortal animals, but *before Me, and as the moon*. But what moon? one *that is perfect for evermore*. For although that moon which we know becomes perfect, the next day she begins to wane, after her orb is full. *He shall be as the moon perfect for evermore*, He saith. His seat shall be made perfect as the moon, but that moon is one which will be perfect for evermore. If as the sun, why also as the moon? the Scriptures usually signify by the moon the mortality of this flesh, because of its increasings and decreasings, because of its transitory nature. The moon is also interpreted as Jericho: one who was descending from Jerusalem to Jericho fell among robbers: for he was descending from immortality to mortality. Similar then is the flesh to that moon, which every month suffers increase and decrease: but that flesh of ours will be perfect in the resurrection: *and a faithful witness in heaven*. Thus then, if it was our mind only that would be perfected, he would compare us only to the sun: if our body only, to the moon; but as God will perfect us in both, in respect of the mind it is said, *like as the sun before Me*, because God only seeth the mind: and *as the moon*, so is the flesh: which *shall be made perfect for evermore*, in the resurrection of the dead: *and a faithful witness in Heaven*, because all that was asserted of the resurrection of the dead was true. I beseech you, hear this again more clearly, and remember it: for I know that some understand, while others are yet enquiring perhaps what I

Mat. 13, 43.

5. 45.

Luke 10, 30.

meant. There is no article of the Christian faith which has encountered such contradiction as that of the resurrection of the flesh. Finally, He Who was born for a sign that should be spoken against, resumed His own flesh after death to meet the caviller; and He Who could have so completely cured His wounds that their scars would have entirely vanished, retained those scars in His body, that He might cure the wounds of doubt in the heart. Indeed nothing has been attacked with the same pertinacious, contentious contradiction, in the Christian faith, as the resurrection of the flesh. On the immortality of the soul many Gentile philosophers have disputed at great length, and in many books they have left it written that the soul is immortal: when they come to the resurrection of the flesh, they doubt not indeed, but they most openly deny it, declaring it to be absolutely impossible that this earthly flesh can ascend to Heaven. Thus that moon shall be perfect for evermore, and shall be the faithful witness in heaven against all gainsayers.

6. These promises, so sure, so firm, so open, so unquestioned, were made concerning Christ. For although some are mysteriously veiled, yet some are so clear, that all that is obscure is easily revealed by them. Such being the case, see what follows. (Ver. 38.) *But Thou hast approved and brought to nothing and forsaken Thine Anointed.* (Ver. 39.) *Thou hast overthrown the testament of Thy servant, and profaned His holiness on the ground.* (Ver. 40.) *Thou hast broken down all His hedges, and made His strongholds a terror.* (Ver. 41.) *All they that go by the way spoil Him, and He is become a reproach to His neighbours.* (Ver. 42.) *Thou hast set up the right hand of His enemies, and made all His adversaries to rejoice.* (Ver. 43.) *Thou hast taken away the help of His sword, and givest Him not help in the battle.* (Ver. 44.) *Thou hast set Him free from cleansing, and cast His throne down to the ground.* (Ver. 45.) *The days of His seat hast Thou shortened, and covered Him with dishonour.* How is this? Thou hast promised all those things: and Thou hast brought to pass their reverse. Where are now the promises which but a little before filled us with delight? which we so joyfully applauded, which we so fearlessly made our boast of? It is as if one promised, and another destroyed. And this is the mystery: for the words are not *another*, but *Thou*,

VER.
38—45.
Luke 2,
34.

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Thou Who didst promise, Who didst even swear in condescension to human doubt, Thou hast promised this, and done thus! Whence shall I get Thy oath, where shall I find Thy promise fulfilled? Would then God promise, or swear thus falsely? and yet why then these promises, and these acts? I answer, that He acted thus in fulfilment of those promises. But who am I, to say this? Let us see therefore whether it is the language of the Truth; what I say will not then be without foundation. It was David to whom the fulfilment of these promises in his seed, that is, in Christ, was promised: and as they were addressed to David, men expected their completion in David. Further, lest when any Christian asserted these promises to have referred to Christ, another by applying them to David, because he descried the fulfilment of all of them in David, might thus err; He cancelled them in David, thus obliging us when we see them unfulfilled in David, to look to another quarter for their fulfilment. Thus also in

Gen. 25, the younger, though it is written, *The elder shall serve the younger*; so when you see it unfulfilled in those two brothers,

Ps. 132, of what God in His truth deigns to promise. *From the fruit of thy body*, saith the Lord unto David, *shall I set upon thy seat*. He promised from his seed something for evermore:

and Solomon, born to him, became master of such wisdom¹, that the promise of God respecting the fruit of David's body was believed to have been fulfilled in him; but Solomon fell, and gave room for hoping for Christ; that since God can neither be deceived nor deceive, He might not make His promise to rest in one who He knew would fall, but you might after the fall of Solomon look back to God, and demand His promise. Hast Thou, O Lord, deceived? Hast Thou failed to fulfil Thy promise? Dost Thou not exhibit what Thou hast sworn? Perhaps God might reply, I swore and promised: but Solomon would not persevere. What then? Didst not Thou, Lord God, know beforehand that he would not persevere? Indeed Thou didst know. Why then didst Thou promise me what should be eternal in one who would not persevere? Hast Thou not answered; *But if his children forsake My law, and walk not in My judgments; if they keep not My statutes, and profane My testament; yet My*

¹Oxf. Mss. 'and such prudence.'
1 Kings 11, 1.
&c.

promise shall remain, and My oath shall be fulfilled: *I have sworn once in My Holiness*, within, in a certain mystery, in the very spring whence the Prophets drank, whence they burst forth to us of these things, *I have sworn once* that I will not fail David. Shew forth then what Thou hast sworn, give us what Thou hast promised. The fulfilment is taken from that David, that it might not be looked for in that David: wait therefore for what I have promised.

VER.
41.

7. Even David himself knew this. Consider his words; *Thou hast rejected and brought him down to nothing*. Where then is Thy promise? *Thou hast put off Thine anointed*. This expression cheers us, among much that is sorrowful: for the promise of God is still valid; for¹ Thou hast put off Thine Anointed, not taken Him away. See then what was the fate of that David, in whom the ignorant hoped for the fulfilment of the promises of God, in order that those promises might be more firmly relied upon for their fulfilment in another. *Thou hast put off Thine Anointed: Thou hast overthrown the testament of Thy servant*. For where is the Old Testament of the Jews? where that land of promise, in which they sinned while they dwelt in it, on the overthrow of which they wandered afar? Ask you for the kingdom of the Jews; it exists not: you ask for the altar of the Jews; it is not: you ask for the sacrifice of the Jews; it is not: you ask for the priesthood of the Jews; it is not. *Thou hast overthrown the testament of Thy servant, and profaned his holiness on the earth*. Thou hast shewn that what they thought holy, was earthly. *Thou hast broken down all his hedges*, with which Thou hadst entrenched him: for how could he have been spoiled unless his hedges had been broken down? *Thou hast made his strongholds a terror*. Why terror? That it should be said to the sinners, *For if God spared not the natural branches, take heed lest He also spare not thee*.

non
abstu-
listi
sed
distu-
listi.

Rom.
11, 21.

All they that go by the way have spoiled him: that is, all the heathen that go by the way, meaning, all who pass through this life, have spoiled Israel, have spoiled David. First of all, see his fragments in all nations: for it is of the Jews that it is said, *They shall be a portion for foxes*. For the Scripture calls wicked, crafty, and cowardly kings, whom another's virtue terrifies, foxes. Thus when our Lord Himself was speaking of the threatening Herod, He said, *Go ye, and tell that fox*. The

Ps. 63,
10.

The Luke 13,
32.

king who fears no man, is not a fox: like that Lion of Judah, of Whom it is said, *Stooping down Thou didst rise up, and didst sleep as a lion.* At Thy will Thou didst stoop down, at Thy will didst rise; because Thou wouldest, Thou didst sleep.

And thus in another Psalm he says, *I¹ slept.* Was not the sentence complete, "I slept, and took rest, and rose up again, because the Lord shall uphold Me?" Why is the word *ego* added? and thus with a strong emphasis on the word I, they raged against *Me*, they troubled *Me*: but had *I* not willed, *I* had not slept. Those then concerning whom it was declared that they should be a portion for foxes, are now spoken of as follows; *All they that go by have spoiled him: and he is become a reproach to his neighbours.* (Ver. 42.) *Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice.* Look at the Jews, and see all things fulfilled that were predicted. *Thou hast turned away the help of his sword.* How they were used to fight few in number, and to strike down many. *Thou hast turned away the help of his sword, and Thou givest him not victory in the battle.*

Naturally² then is he conquered, naturally taken prisoner, naturally made an outcast from his kingdom, naturally scattered abroad: for he lost that land, for which he slew the Lord. *Thou hast turned away the help of his sword, and hast not given him victory in the battle.* (Ver. 43.) *Thou hast loosed him from cleansing.* What is this? Amongst all the evils, this is a matter for great fear; for howsoever God may beat, howsoever He may be wroth, howsoever He may flog and scourge, yet let Him scourge him bound, whom He is to cleanse, not 'loose him from cleansing.' For if He loose him from being purified, he becomes incapable of cleansing, and must be an outcast. From what cleansing then is the Jew loosed? From faith; for by faith we live: and it is said of faith, *purifying their hearts by faith:* and as it is only the faith of Christ that cleanses; by disbelief in Christ, they are loosed from purification. *Thou hast loosed him from cleansing, and cast his throne down to the ground.* And so Thou hast broken it. (Ver. 44.) *The days of his seat hast Thou shortened.* They imagined that they should reign for ever. *And covered him with confusion.* All these things happened to the Jews, Christ yet not being taken away, but His advent deferred.

PSALM
LXXXIX.
Gen. 49,
9.

¹ Ego.
Ps. 4, 8.

² merito

Gal. 3,
11.
Acts 15,
9.

8. Let us therefore see whether God fulfils His promises. VER. 45—47. After these stern penalties which have been recorded as having been inflicted upon this people and kingdom, that God might not be supposed to have fulfilled His promises in it, and so not to grant another kingdom in Christ, of which kingdom there shall be no end; the Prophet addresses Him in these words, (ver. 45.) *Lord, how long wilt Thou hide Thyself unto the end?* For possibly it was not from them and to the end; because *blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved.* Rom. 11, 25. But in the mean while *shall Thy wrath burn like fire.*

9. Ver. 46, 47. *O remember what my substance is.* That David, who was placed among the Jews in the flesh, in Christ in hope, speaks; *Remember what is my substance.* For not because the Jews fell away, did my substance fail: for from that people came the Virgin Mary, and from her the flesh of Christ; that Flesh sins not, but purifies sins; there, saith David, is my substance. *O remember what my substance is.* For the root has not entirely perished; the seed shall come to whom the promise was made, ordained by Angels Gal. 3, 19. in the hand of a Mediator. *Remember what my substance is. For Thou hast not made all the sons of men for nought.* Lo! all the sons of men have gone into vanity: yet Thou hast not made them for nought. If then all went into vanity, whom Thou hast not made for nought; hast Thou not reserved some instrument to purify them from vanity? This which Thou hast reserved to Thyself to cleanse men from vanity is Thy Holy One, in Him is my substance: for from Him are all, whom Thou hast not made for nought, purified from their own vanity. To them it is said, *O ye sons of men, how long are ye heavy in heart? Wherefore have ye such pleasure in vanity, and seek after leasing?* Ps. 4, 2. Perhaps they might become anxious, and turn from their vanity, and when they found themselves polluted with it, might seek for purification from it: then help them, make them secure. *Know this also, that the Lord hath made wonderful His Holy One.* id. 3. He has made His Holy One to be admired: thence He has purified all from their vanity: there, saith David, is my substance: O remember it! *For Thou hast not made all the sons of men for nought.* Thou hast therefore reserved something to purify them: and who is He

PSALM LXXXIX. Whom Thou hast reserved? *What man is he that liveth, and shall not see death?* This man then who shall live and not see death, shall purify them from nothingness. For He made not all men for nought, nor can He Who made them so despise His own creatures, as not to convert and purify them.

10. Ver. 48. *What man is he that shall live, and shall not see death?* For being raised from the dead He dieth no more, and death hath no more dominion over Him. And as Rom. 6, see death? 9. in another Psalm it is said, *Thou shalt not leave my soul in Hell, neither shalt Thou suffer Thy Holy One to see corruption*, the Apostolic teaching takes up this testimony, and in the Acts of the Apostles thus argues against the unbelieving; Men and brethren, we know that the patriarch David is dead and buried, and his flesh hath seen corruption. Therefore it cannot be said of him, *neither shalt Thou suffer Thy Holy One to see corruption*. Of whom then is it said? *What man is he that shall live, and shall not see death?* Perhaps there is no man such. Nay, but *who is it?* is said to make thee enquire, not despair. But perhaps there may be some man *that shall live, and shall not see death*, and yet perhaps he did not speak of Christ, Who died? There is no man *that shall live, and shall not see death*, except Him Who died for mortals. That thou mayest be assured that it is said of Him, consider the sequel; *What man is he that liveth, and shall not see death?* Did He never die then? He did. How then shall He live, and never see death? *He shall deliver His own soul from the hands of Hell*. He is spoken of alone indeed, in that He alone of all others *shall live, and shall not see death: He shall deliver His own soul from the hand of Hell*, because although the rest of His faithful shall rise from the dead, and shall themselves live for evermore, without seeing death; yet they shall not themselves deliver their own souls from the hands of Hell. He Who delivers His own soul from the hands of Hell, Himself delivers those of His believers: they cannot do so of themselves. Prove that He delivers His own soul. *I have power to lay down My life, and I have power to take it again.* Ps. 3, *No man taketh 'it from Me;' for I Myself slept, but I lay it down of Myself, and take it again*, because it is He Himself Who delivers His own soul from the hands of Hell.

11. Ver. 49. But in the very faith in Christ great difficulties

occurred, and the heathen in their rage long said, "When shall he die, and his name perish?" On account of these then who have now long believed in Christ, but were destined to doubt for some time, these words follow, *Lord, where are Thy old loving-kindnesses?* We have now acknowledged Christ our purifier, we now possess Him in Whom Thy promises were to be fulfilled; shew forth in Him what Thou hast promised. It is He Himself that shall live, and not see death: Himself Who delivers His own soul from the hand of Hell: and yet we are still in suffering. Thus spoke the Martyrs, whose birthdays we are celebrating. He shall live, and not see death: He delivers His soul from the hands of Hell: yet "for Thy sake we are killed all the day long: and are counted as sheep appointed to be slain." *Lord, where are Thy old loving-kindnesses which Thou swarest unto David in Thy truth?*

VER.
50.

Ps. 44,
22.

12. Ver. 50. *Remember, Lord, the rebuke that Thy servants have.* Even while Christ was living, and while He was sitting on His Father's right hand, reproaches were cast against the Christians: they long were reproached with the name of Christ. That widowed one who brought forth, and whose children were more than those of the married wife, heard ill names, heard reproaches: but the Church, multiplied as she is, extending right and left, no longer remembers the reproach of her widowhood. *Remember, Lord, in the memory of Whom there is abundant sweetness. Remember, forget not. Remember what? the rebuke that Thy servants have: and how I do bear in my bosom the rebukes of many people.* I went, saith he, to preach of Thee, and I heard reproaches, and bore them in my bosom, because I was fulfilling the prophecy. *Being defamed we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day.* Long the Christians bore reproaches in their bosom, in their heart: nor dared resist their revilers; before, when it was a crime to answer a heathen: it is now a crime to remain a heathen. Thanks be to the Lord! He remembered our rebukes: He raised the horn of His Anointed on high, He made Him the Wonderful among the kings of the earth. Now no one insults Christians, or if he does, it is not in public: he speaks as if he were still more

Is. 54,
1.
Gal. 4,
27.

1 Cor. 4,
13.

PSALM fearful of being heard, than anxious to be believed. *I bear*
 LXXXIX. *in my bosom the rebukes of many people.*

13. Ver. 51. *Wherewith Thine enemies have blasphemed Thee, O Lord, both Jews and Pagans. Wherewith they have blasphemed.* Wherewith have they blasphemed Thee? *With*

¹ *Christi the change of Thine Anointed*¹. They objected that Christ died, and was crucified. Madmen, what is your reproach? Although there is now no one to use it: yet supposing some still remaining that so speak, what is your reproach? that Christ died? He was not destroyed, but changed. He is styled *dead* on account of the three days. Wherewith then have thine enemies blasphemed Thee? Not with the loss, not with the perdition of Thine Anointed, but with His *change*. He was changed from temporal to eternal life: He was changed from the Jews to the Gentiles; He was changed from earth to heaven. Let then Thy vain enemies blaspheme Thee still for the change of Thine Anointed. Would that they may be changed: they will not in that case blaspheme the change of Christ, which displeases them, since they themselves will not be changed. *For there is no change with them, and they fear not God.*

Ps. 55,
19.

Wherewith Thine enemies have blasphemed Thee, the change of Thine Anointed.

14. They have blasphemed the change of Christ; but what dost thou answer? (Ver. 52.) *The blessing of*² *the Lord for evermore. Amen and Amen.* Thanks to His mercy³, thanks to His grace. We express our thanks: we do not give them, nor return them, nor repay them: we express our thanks in words, while in fact we retain our sense of them^b. He saved us for no reward, He heeded not our impieties: He searched us out when we searched not for Him, He found, redeemed, emancipated us from the bondage of the devil and the power of his wicked angels: He drew us to Him to purify us by that faith, from which He releases those enemies only who believe not, and who for that reason cannot be purified. Let those who still remain infidels say every day what they choose; day by day they shall be fewer and fewer that remain; let them revile, mock, accuse, not the death, but the change of Christ. Do

² Oxf.
Mss.
blessed
be.

³ Oxf.
Mss.
add here
'what
else
shall I
say but,

^b Oxf. Mss. 'Rem tenemus,' while we retain possession of the (unrequited) benefit.

they not see that, when they say these things, they fail in purpose either by believing or by dying? For their curse is temporal: but the blessing of the Lord *for evermore*. To confirm that blessing is added, *Amen and Amen*. This is the signature of the bond of God. Secure then of His promises, let us believe the past, recognise the present, hope for the future. Let not the enemy lead us astray from the way, that He, Who gathers us like chickens under His wings, may foster us: lest we stray from His wings, and the hawk of the air carry us off while yet unfledged. For the Christian ought not to hope in himself: if he hopes to be strong, let him be reared by his mother's warmth. This is the hen who gathers her young together; whence is the reproach of our Saviour against the unbelieving Jerusalem, *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house shall be left unto you desolate.* Hence was it said, *Thou hast made his strongholds a terror.* Since then they would not be gathered together under the wings of this hen, and have given us a warning to teach us to dread the unclean spirits that fly in the air, seeking daily what they may devour; let us gather ourselves under the wings of this hen, the divine Wisdom, since she is weakened even unto death for her chickens. Let us love our Lord God, let us love His Church: Him as a Father, Her as a Mother: Him as a Lord, Her as His Handmaid, as we are ourselves the Handmaid's sons. But this marriage is held together by a bond of great love: no man offends the one, and wins favour of the other. Let no man say, "I go indeed to the idols, I consult possessed ones and fortune-tellers: yet I abandon not God's Church; I am a Catholic." While thou holdest to thy Mother, thou hast offended thy Father. Another says, Far be it from me; I consult no sorcerer, I seek out no possessed one, I never ask advice by sacrilegious divination, I go not to worship idols, I bow not before stones; though I am in the party of Donatus. What does it profit you not to have offended your Father, if he avenges your offended Mother? what does it serve you, if you acknowledge the Lord, honour God, preach His name, acknowledge His Son, confess that He sitteth by His right hand; while you

Mat. 23,
37. 38.

PSALM
LXXXIX.

blaspheme His Church? Does not the analogy of human marriages convince you? Suppose you have some patron, whom you court every day, whose threshold you wear with your visits, whom you daily not only salute, but even worship, to whom you pay the most loyal courtesy; if you utter one calumny against his wife, could you re-enter his house? Hold then, most beloved, hold all with one mind to God the Father, and the Church our Mother. Celebrate with temperance the birthdays of the Saints, that we may imitate those who have gone before us, and that they who pray for you may rejoice over you; that *the blessing of the Lord may abide on you for evermore. Amen and Amen.*

LAT.
LXXXIX.

PSALM XC.

1 Cor.
10, 11.

1. THIS Psalm is entitled, *The prayer of Moses the man of God*, through whom, His man, God gave the law to His people, through whom He freed them from the house of slavery, and led them forty years through the wilderness. Moses was therefore the Minister of the Old, and the Prophet of the New Testament. For *all these things*, saith the Apostle, *happened unto them for ensamples: and they are written for our admonition, unto whom the ends of the world are come.* In accordance therefore with this dispensation which was vouchsafed to Moses, this Psalm is to be examined, as it has received its title from his prayer.

John 5,
46.

2. Ver. 1. *Lord*, he saith, *Thou hast been our refuge from one generation to another*: either in every generation, or in two generations, the old and new: because, as I said, he was the Minister of the Testament that related to the old generation, and the Prophet of the Testament which appertained to the new. Jesus Himself, the Surety of that covenant, and the Bridegroom in the marriage which He entered into in that generation, saith, *Had ye believed Moses, ye would have believed Me: for he wrote of Me.* Now it is

¹ literis.

not to be believed that this Psalm was entirely the composition of that Moses, as it is not distinguished by any of those of his expressions¹ which are used in his songs: but the name of the great servant of God is used for the sake of some intimation, which should direct the attention of the

reader or listener. *Lord, he saith, Thou hast been our refuge from one generation to the other.* VER.
2.

3. He adds, how He became our refuge, since He began to be that, viz. a refuge, to us which He had not been before, not that He had not existed before He became our refuge: (ver. 2.) *Before the mountains were brought forth, or ever the earth and the world were made: and from age even unto age Thou art.* Thou therefore Who art for ever, and before we were, and before the world was, hast become our refuge ever since we turned to Thee. But the expression, *before the mountains were brought forth, or ever the earth and the world were made*, seems to me to contain a particular meaning; for mountains are the higher parts of the earth, and if God was before even the earth were formed, (or, as some books have it, from the same Greek word, *framed*¹),¹ *fingetur.* since it was by Him that it was formed, what is the need of saying that He was before the mountains, or any certain parts of it, since God was not only before the earth, but before heaven and earth, and even the whole bodily and spiritual creation? But it may certainly be that the whole rational creation is marked by this distinction; that while the loftiness of Angels is signified by the mountains, the lowliness of man is meant by the earth. And for this reason, although all the works of creation are not improperly said to be either made or formed; nevertheless, if there is any propriety in these words, the Angels are *made*; for as they are enumerated among His heavenly works, the enumeration itself is thus concluded: *He spake the word, and they were* Ps. 148, *made; He commanded, and they were created; but the*⁵ earth was *formed*, that man might thence be created in the body. For the Scripture uses this word, where we read, *God made, or God formed man out of the dust of the* Gen. 2, *ground.* Before then the noblest parts of the creation (for⁷ what is higher than the rational part of the Heavenly creation) were made: before the earth was made, that Thou mightest have worshippers upon the earth; and even this is little, as all these had a beginning either in or with time; but *from age to age Thou art.* It would have been better, from everlasting to everlasting: for God, Who is before the ages, exists not from a certain age, nor to a certain age, which has an end, since He is without end. But it often

PSALM XC. happens in the Scripture, that the equivocal Greek word causes the Latin translator to put age for eternity and eternity for age. But he very rightly does not say, Thou wast from ages, and unto ages Thou shalt be : but puts the verb in the present, intimating that the substance of God is altogether immutable. It is not, He was, and Shall be, but only Is. Whence the expression, I AM THAT I AM; and, I AM hath sent me unto you; and, Thou shalt change them, and they shall be changed: but Thou art the same, and Thy years shall not fail. Behold then the eternity that is our refuge, that we may fly thither from the mutability of time, there to remain for evermore.

4. But as our life here is exposed to numerous and great temptations, and it is to be feared lest we may be turned aside by them from that refuge, let us see what in consequence of this the prayer of the man of God seeks for. (Ver. 3.) *Turn not Thou man to lowness*: that is, Let not man, turned aside from Thy eternal and sublime things, lust for things of time, savour of earthly things. This prayer is what God has Himself enjoined us, in the Prayer, *Lead us not into temptation*, He adds, *Again Thou sayest, Come again, ye children of men*. As if he said, I ask of Thee what Thou hast commanded me to ask: giving glory to His grace, that he that glorieth, in the Lord he may glory: without Whose help we cannot by an exertion of our own will overcome the temptations of this life. *Turn not Thou man to lowness: again thou sayest, Turn again, ye children of men*. But grant what Thou hast enjoined, by hearing the prayer¹ of him who can at least pray, and aiding the faith of the willing soul.

5. Ver. 4. *For a thousand years in Thy sight are but as yesterday, which is past by*: hence we ought to turn to Thy refuge, where Thou art without any change, from the fleeting scenes around us; since however long a time may be wished for for this life, *a thousand years in Thy sight are but as yesterday*: not as to-morrow, which is to come: for all limited periods of time are reckoned as having already passed. Hence the Apostle's choice is rather to aim at what is before, that is, to desire things eternal, and to forget things behind, by which temporal matters should be understood. But that no one may imagine a thousand years are reckoned by God as one

PSALM
XC.

Exod.
3, 14.
Ps. 102,
26. 27.

Mat. 6,
13.

1 Cor. 1,
31.

¹precem
petentis
exandi-
endo.

Phil. 3,
13.

day, as if with God days were so long, when this is only said in contempt of the extent of time: he adds, *and as a watch in the night*: which only lasts three hours. Nevertheless men have ventured to assert their knowledge of times, to the pretenders to which our Lord said, *It is not for you to know the times or seasons, which the Father hath put in His own power*:^{Acts 1, 7.} and they allege that this period may be defined six thousand years, as of six days. Nor have they heeded the words, *are but as one day which is past by*: for, when this was uttered, not a thousand years only had passed, and the expression, *as a watch in the night*, ought to have warned them that they might not be deceived by the uncertainty of the seasons: for even if the six first days in which God finished His works seemed to give some plausibility to their opinion, six watches, which amount to eighteen hours, will not consist with that opinion.

VER.
5—7.

6. Next, the man of God, or rather the Prophetic spirit, seems to be reciting some law written in the secret wisdom of God, in which He has fixed a limit to the sinful life of mortals, and determined the troubles of mortality, in the following words; (ver. 5.) *Their years are as things which are nothing worth: in the morning let it fade away like the grass; in the morning as a herb let it pass by; in the evening let it fall, and be dried up, and withered.* The happiness therefore of the heirs of the old covenant, which they asked of the Lord their God as a great boon, attained to receive this Law in His mysterious Providence. Moses seems to be reciting it; *Their years shall be things which are esteemed as nothing.* Such are those things which are not before they are come: and when come, shall soon not be: for they do not come to be here, but to be gone. (Ver. 6.) *In the morning, that is, before they come, as a heat let it pass by; but in the evening, it means after they come, let it fall, and be dried up, and withered.* It is *to fall* in death, *be dried up* in the corpse, *withered* in the dust. What is this but flesh, wherein is the accursed lust of fleshly things? *For all flesh is grass, and all the goodness of man as the flower of the field; the grass withereth, the flower fadeth: but the word of the Lord abideth for ever.*^{Isa. 40, 6. 8.}

7. Making no secret that this fate is a penalty inflicted for sin, he adds at once, (ver. 7.) *For we consume away in Thy*

PSALM XC. *displeasure, and are troubled at Thy wrathful indignation: we*

John 21, 18. *consume away in our weakness, and are troubled from the fear of death; for we are become weak, and yet fearful to end that weakness. Another, saith He, shall gird thee, and carry thee whither thou wouldest not: although not to be punished, but to be crowned, by martyrdom; and the soul of our Lord, transforming us into Himself, was sorrowful even unto death: for the Lord's going out is no other than in death.*

8. Ver. 8. *Thou hast set our misdeeds before Thee: that is, Thou hast not dissembled Thine anger: and our age in the light of Thy countenance. The light of Thy countenance answers to before Thee, and to our misdeeds, as above.*

9. Ver. 9. *For all our days are failed, and in Thine anger we have failed.* These words sufficiently prove, that our subjection to death is a punishment. He speaks of our days failing, either because men fail in them from loving things that pass away, or because they are reduced to so small a number; which he asserts in the following lines; *our years are spent in thought like a spider*¹; (ver. 10.) *The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is more of them but labour and sorrow.* These words appear to express the shortness and misery of this life: since those who have reached their seventieth year are styled old men. Up to eighty, however, they appear to have some strength; but if they live beyond this, their existence is laborious through multiplied sorrows. Yet many even below the age of seventy experience an old age the most infirm and wretched: and old men have often been found to be wonderfully vigorous even beyond eighty years. It is therefore better to search for some spiritual meaning in these numbers. For the anger of God is not greater on the sins of Adam, Rom. 5, 12. (through whom alone "sin entered into the world, and death by sin, and so death passed upon all men,") because they live a much shorter time than the men of old; since even the length of their days is ridiculed in the comparison of a thousand years to yesterday that is past, and to three hours: especially since at the very time when they provoked the anger of God to send the deluge in which they perished, their life was at its longest span.

¹ sicut
aranea
medita-
bantur

10. Moreover, seventy and eighty years equal a hundred and fifty; a number which the Psalms clearly insinuate to be a sacred one. One hundred and fifty have the same relative signification as fifteen, the latter number being composed of seven and eight together: the first of which points to the Old Testament through the observation of the Sabbath; the latter to the New, referring to the resurrection of our Lord. Hence the fifteen steps in the Temple. Hence in the Psalms, fifteen "songs of degrees." Hence the waters of the deluge ^{Gen. 7,} overtopped the highest mountains by fifteen cubits: and many ^{19.} other instances of the same nature. *Our years are passed in thought like a spider.* We were labouring in things corruptible, corruptible works we were weaving together: which, as the prophet Isaiah saith, by no means covered us: *the days* ^{Isa. 59,} *of our years are in themselves threescore and ten: but if in* ^{6.} *their strength they come to fourscore years.* A distinction is here made between themselves and their strength^a: *in themselves*, that is, in the years or days themselves, may mean in temporal things, which are promised in the Old Testament, signified by the number seventy; *but if* not in themselves, but *in their strength*, refers not to temporal things, but to things eternal, *fourscore years*, as the New Testament contains the hope of a new life and resurrection for evermore: and what is added, that if they pass this latter period^b, *their strength is labour and sorrow*, intimates that such shall be the fate of him who goes beyond this faith, and seeks for more. It may also be understood thus: because although we are established in the New Testament, which the number eighty signifies, yet still our life is one of labour and sorrow, while *we groan within our-* ^{Rom. 8,} *selves, awaiting the adoption, to wit, the redemption of our* ^{23. 25.} *body; for we are saved by hope; and if we hope for that we see not, then do we with patience wait for it.* This relates to the mercy of God, of which he proceeds to say, *Since thy mercy cometh over us, and we shall be chastened: for "the* ^{Heb. 12,} *Lord* ^{6.} *chasteneth whom He loveth, and scourgeth every son*

^a Aliud est in *ipsis*, aliud in *potentatibus*.

that age.

^b St. Augustine seems to refer the word *amplius* to a period beyond the eighty years. In the English version it clearly applies to the attainment of

^c *Quoniam supervenit supernos mansuetudo, et corripimur*: the equivalent in the Prayer Book is, *so soon passeth it away, and we are gone.*

PSALM
XC.

whom He receiveth," and to some mighty ones He giveth a thorn in the flesh, to buffet them, that they may not be exalted above measure through the abundance of the revelations, so that strength be made perfect in weakness. Some copies 2 Cor. 12, 7. 9. read, we shall be *taught*, instead of *chastened*, which is equally expressive of the Divine Mercy; for no man can be taught without labour and sorrow; since strength is made perfect in weakness.

11. Ver. 11. *For who knoweth the power of Thy wrath: and for the fear of Thee to number Thine anger?* It belongs to very few men, he saith, to know the power of Thy wrath; for when Thou dost spare, Thy anger is so far heavier against most men; that we may know that labour and sorrow belong not to wrath, but rather to Thy mercy, when Thou chastenest and teachest those whom Thou lovest, to save them from the torments of eternal punishment: as it is said in another Psalm, "The sinner hath provoked the Lord: He will not require it of him according to the greatness of His wrath." *Who then knoweth the power of Thy wrath, or for the fear of Thee how to number Thine anger?* With this also is understood, '*Who knoweth?*' Such is the difficulty of finding any one who knoweth how to number Thine anger by Thy fear, that he adds this, meaning that it is to the purpose that Thou appearest to spare some, with whom Thou art more angry, that the sinner may be prospered in his path, and receive a heavier doom at the last. For when the power of human wrath hath killed the body, it hath nothing more to do: but God hath power both to punish here, and after the death of the body to send into Hell, and by the few who are thus taught, the vain and seductive prosperity of the wicked is judged to be greater wrath of God. This he knew not, whose feet were almost gone, because he was grieved at the wicked, Ps. 73. seeing the ungodly in such prosperity, but he learnt it when he went into the sanctuary of God, and understood concerning the last things: that sanctuary which few enter, there to learn how to number the anger of God by His fear: and to reckon the prosperity of the wicked in the number of their punishments.

Mat. 10,
28.
Ps. 73.
2. 3. 17.

12. Ver. 12. *Make Thy right hand so well known.* This is the reading of most of the Greek copies: not of some in Latin,

which is thus, *Make Thy right hand well known to me.* VER. 13.
 What is, *make Thy right hand so well known*, but Thy Christ, of Whom it is said, And to whom is the arm of the Lord revealed? Make Him so well known, that Thy faithful may learn in Him to ask and to hope for those things rather of Thee as rewards of their faith, which do not appear in the Old Testament, but are revealed in the New: that they may not imagine that the happiness derived from earthly and temporal blessings is to be highly esteemed, desired, or loved, and thus their feet slip, when they see it in men who honour Thee not: that their steps may not give way, while they know not how to number Thine anger. Finally, in accordance with this prayer of the Man that is His¹, He has made His Christ so well known, as to shew by His sufferings that not those rewards which seem so highly prized in the Old Testament, where they are shadows of things to come, but things eternal, are to be desired. The right hand of God may also be understood in this sense, as that by which He will separate His saints from the wicked: because that hand becomes well known, when it scourgeth every son whom He receiveth, and suffers him not, in greater anger, to prosper in his sins, but in His mercy, scourgeth him with the left², that He may place him purified on His right hand. The reading of most copies, *make Thy right hand well known to me*, may be referred either to Christ, or to eternal happiness: for God has not a right hand in bodily shape, as He has not that anger which is aroused into violent passion.

13. But what he addeth,³ *and those fettered in heart in wisdom*; other copies read, *instructed*, not *fettered*: the Greek verb, expressing both senses, only differing by a single syllable⁴. But since these also, as it is said, put their "feet in the fetters" of wisdom, are taught wisdom, (he means the feet of the heart, not of the body,) and bound by its golden chains depart not from the path of God, and become not runaways from him; whichever reading we adopt, the truth in the meaning is safe. Them thus fettered, or instructed in heart in wisdom, God makes so well known in the New Testament, that they despised all things for the Faith which the impiety of Jews and Gentiles abhorred; and allowed themselves to be deprived of those things which in

VER. 13.

Is. 53, 1.

Ps. 73, 2.

¹hominis sui

² al. on the left. Mat. 25, 33.

³ Et *compe-ditos corde in sapi-entia.*

⁴ *πεπαι-δευμέ-νους.*

πεπεδη-μένους. Ecclus. 6, 25.

PSALM the Old Testament are thought high promises by those who
 XC. judge after the flesh.

14. Ver. 13. And as when they became so well known, as to despise these things, and by setting their affections on things eternal, gave a testimony through their sufferings, (whence they are called witnesses or martyrs in the Greek,) they endured for a long while many bitter temporal afflictions. This man of God giveth heed to this, and the prophetic spirit under the name of Moses continues thus, *Return, O Lord, how long? and be softened concerning Thy servants.* These are the words of those, who, enduring many evils in that persecuting age, become known because their hearts are bound in the chain of wisdom, so firmly, that not even such hardships can induce them to fly from their Lord
 Ps. 13, 1. to the good things of this world. *How long wilt Thou hide Thy face from me, O Lord?* occurs in another Psalm, in unison with this sentence, *Return, O Lord, how long?* And that they who, in a most carnal spirit, ascribe to God the form of the human body, may know that the *turning away* and *turning again* of His countenance is not like those motions of our own frame, let them recollect these words from above in the same Psalm, *Thou hast set our misdeeds before Thee, and our secret sins in the light of Thy countenance.* How then does he say in this passage, *Return,* that God may be favourable, as if He had turned away His face in anger; when as in the former he speaks of God's anger in such a manner, as to insinuate that He had not turned away His countenance from the misdeeds and the course of life of those He was angry with, but rather had set them before Him, and in the light of His countenance? The word, *How long,* belongs to righteousness beseeching, not indignant impatience. *Be softened,* some have rendered by a verb, *soften.* But *be softened* avoids an ambiguity; since to soften is a common verb: for he may be said to soften who pours out prayers, and he to whom they are poured out: for we say, I soften thee, and I soften toward thee; ('deprecor te, et deprecor a te.')

15. Ver. 14, 15. Next, in anticipation of future blessings, of which he speaks as already vouchsafed, he says, *We are satisfied with Thy mercy in the morning.* Prophecy has

thus been kindled for us, in the midst of these toils and sorrows of the night, like a lamp in the darkness, until day dawn, and the Day-star arise in our hearts. For blessed are the pure in heart, for they shall see God: then shall the righteous be filled with that blessing for which they hunger and thirst now, while, walking in faith, they are absent from the Lord. Hence are the words, *In Thy presence is fulness of joy*: and, *Early in the morning they shall stand by, and shall look up*: and as other translators have said it, *We shall be satisfied with Thy mercy in the morning*; then they shall be satisfied. As he says elsewhere, *I shall be satisfied, when Thy glory shall be revealed*. So it is said, *Lord, shew us the Father, and it sufficeth us*: and our Lord Himself answereth, *I will manifest Myself to Zion*; and until this promise is fulfilled, no blessing satisfies us, or ought to do so, lest our longings should be arrested in their course, when they ought to be increased until they gain their objects. *We have been satisfied with Thy mercy in the morning; and we rejoiced and were glad all the days of our life*. Those days are days without end: they all exist together: it is thus they satisfy us: for they give not way to days succeeding: since there is nothing there which exists not yet because it has not reached us, or ceases to exist because it has passed; all are together: because there is one day only, which remains and passes not away: this is eternity itself. These are the days respecting which it is written, *What man is he that lusteth to live, and would gain see good days?* These days in another passage are styled years: where unto God it is said, *But Thou art the same, and Thy years shall not fail*: for these are not years that are accounted for nothing, or days that perish like a shadow: but they are days which have a real existence, the number of which he who thus spoke, *Lord, let me know mine end*, (that is, after reaching what term I shall remain unchanged, and have no further blessing to crave,) *and the number of my days, what it is*: (what is, not what is not:) prayed to know. He distinguishes them from the days of this life, of which he speaks as follows, *Behold, Thou hast made my days as it were a span long*, which are not, because they stand not, remain not, but change in quick succession: nor

VER.
14.
2 Pet. 1,
19.
Matt. 5,
6. 8.
2 Cor. 5,
6.
Ps. 16,
11.
Ps. 5, 3.

Ps. 17,
15.
John 14,
8, 21.

Ps. 34,
12.
Ps. 102,
27.

Ps. 39,
5. 6.

PSALM XC. is there a single hour in them in which our being is not such, but that one part of it has already passed, another is about to come, and none remains as it is. But those years and days, in which we too shall never fail, but evermore be refreshed, will never fail. Let our souls long earnestly for those days, let them thirst ardently for them, that there we may be filled, be satisfied, and say what we now say in anticipation, *We have been satisfied with Thy mercy in the morning; we have rejoiced and were glad all the days of our life.* (Ver. 15.) *We have been comforted again now, after the time that Thou hast brought us low, and for the years wherein we have seen evil.*

16. But now in days that are as yet evil, let us speak as follows. (Ver. 16.) *Look upon Thy servants, and upon Thy works.* For Thy servants themselves are Thy works, not only inasmuch as they are men, but as Thy servants, that is, obedient to Thy commands. For we are His workmanship, created not merely in Adam, but in Christ Jesus, unto good works, which God hath before ordained that we should walk in them: *for it is God which worketh in us both to will and to do of His good pleasure.*

Eph. 2, 10. Philip. 2, 13. *And direct their sons:* that they may be right in heart, for to such God is bountiful; for *God is bountiful to Israel, to those that are right in heart.* Unlike him whose feet had well-nigh slipped, because he began to be displeased at God while he looked upon the prosperity of the wicked, as if God Himself knew not, or cared not for, their sins, and would not undertake to govern the human race.

Ps. 73, 2, &c. 17. Ver. 17. *And let the brightness of the Lord our God be upon us;* whence the words, "O Lord, the light of Thy countenance is marked upon us." And, *Make Thou straight the works of our hands upon us:* that we may do them not for hope of earthly reward: for then they are not straight, but crooked. In many copies the Psalm goes thus far, but in some there is found an additional verse at the end, as follows, *And make straight the work of our hands.* To these words the learned have prefixed a star, called an asterisk, to shew that they are found in the Hebrew, or in some other Greek translations, but not in the Septuagint. The meaning of this verse, if we are to expound it, appears

to me this, that all our good works are one work of love: for love is the fulfilling of the Law. For as in the former verse ^{VER} 17. he had said, *And the works of our hands make Thou* ^{Rom.} 13, 10. *straight upon us*, here he says *work*, not *works*, as if anxious to shew, in the last verse, that all our works are one, that is, are directed with a view to one work. For then are works righteous, when they are directed to this one end: *for the end of the commandment is charity out of a pure* ^{1 Tim.} *heart, and of a good conscience, and of faith unfeigned.* ^{1, 5.} There is therefore one work, in which are all, *faith which* ^{Gal. 5,} *worketh by love*: whence our Lord's words in the Gospel, ^{6.} *This is the work of God, that ye believe in Him Whom He* ^{John 6,} *hath sent.* Since, therefore, in this Psalm, both old and new ^{29.} life, life both mortal and everlasting, years that are counted for nought, and years that have the fulness of lovingkindness and of true joy, that is, the penalty of the first and the reign of the Second Man, are marked so very clearly; I imagine, that the name of Moses, the man of God, became the title of the Psalm, that pious and rightminded readers of the Scriptures might gain an intimation that the Mosaic laws, in which God appears to promise only, or nearly only, earthly rewards for good works, without doubt contains under a veil some such hopes as this Psalm displays. But when any one has passed over to Christ, the veil will ^{2 Cor. 3,} be taken away: and his eyes will be unveiled, that he may ^{15.} consider the wonderful things in the law of God, by the gift of Him, to Whom we pray, *Open Thou mine eyes, and* ^{Ps. 119,} *I shall see the wondrous things of Thy law.* ^{18.}

PSALM XCI.

LAT.
XC.

FIRST SERMON.

THIS Psalm is that from which the devil dared to tempt our Lord Jesus Christ: let us therefore attend to it, that thus armed, we may be enabled to resist the tempter, not presuming in ourselves, but in Him Who before us was

tempted, that we might not be overcome when tempted.

PSALM
XCI.

Temptation to Him was not necessary: the temptation of Christ is our learning, but if we listen to His answers to the devil, in order that, when ourselves are tempted, we may answer in like manner, we are then entering through the gate, as ye have heard it read in the Gospel. For what is to enter by the gate? To enter by Christ, Who Himself said, *I am the door*: and to enter through Christ, is to imitate His ways.

JOHN 10,
7.

And how are we to imitate the ways of Christ? Are we to imitate Him in the glorious power which He had as God in the flesh? is it to this that He exhorts us, this that He requires of us, that we should work such miracles as He wrought? Or does not our Lord Jesus Christ both now and evermore govern the universe with the Father? Is it to govern heaven and earth, and all that are in them, with Him, that He calls man, or that man too may become a creator, through whom all things may be created, as all things were through Christ? Our Lord and Saviour Jesus Christ invites you neither to those works, which He did from the begin-

JOHN 1,
3.

ning, of which it is written, *By Him all things were made*: nor to those which He performed on earth. He tells you

MAT. 14,
2.

not this: Thou shalt not be My disciple, unless thou hast walked upon the waves, or raised him who was four days

JOHN 11,
38—44.

dead, or opened the eyes of the born blind. Not this either.

JOHN 9,
1—7.

What is it then to enter by the door? *Learn of Me, for I am*

MAT. 11,
29.

meek and lowly in heart. What He became on thy account, that thou shouldest attend to in Him, that thou mayest imitate

PS. 72,
18.

Him. Even before He was born of Mary He wrought miracles, for who ever worked them except He of Whom it is said,

PS. 72,
18.

He only doeth wondrous things. For it was by His power that those, who in former days worked miracles, were

1 KINGS
17, 22.

enabled to do so: by the power of Christ, Elias raised the dead. Unless indeed we are to suppose Peter greater

JOHN 5,
5, 9.

than Christ, because Christ with His voice raised the sick; while, when Peter was passing by, the sick were brought

ACTS 5,
15.

out to be touched by his shadow. And yet can it be said that Peter is more mighty than Christ? Why then had Peter

JOHN 10,
8.

such power? Because Christ was in Peter. Hence our Saviour's words, *All that ever came before Me are thieves and robbers*; meaning, that those who came on a mission of

their own, were not sent by Me, they came without Me, TITLE. I was not in them, nor did I introduce them; all the miracles therefore wrought either by His predecessors or successors, were the work of the same Lord Christ, Who performed miracles when He was Himself present. Neither then does He exhort us to imitate those miracles which He worked before He became Man: but He urges us to imitate Him in those works which He could not have done had He not been made Man; for how could He endure sufferings, unless He had become a Man? How could He otherwise have died, been crucified, been humbled? Thus then do thou, when thou sufferest the troubles of this world, which the devil, openly by men, or secretly, as in Job's case, inflicts; be courageous, be of long suffering. *thou shalt dwell under the defence of the Most High*, as this Psalm expresses it: for if thou depart from the help of the Most High, without strength to aid thyself, thou wilt fall.

2. For many men are brave, when they are enduring persecution from men, and see them openly rage against themselves: imagining they are then imitating the sufferings of Christ, in case men openly persecute them; but if assailed by the hidden attack of the devil, they believe they are not being crowned by Christ. Never fear when thou dost imitate Christ. For when the devil tempted our Lord, there was no man in the wilderness; he tempted Him secretly; but he was conquered, and conquered too when openly attacking Him. This do thou, if thou wishest to enter by the door, when the enemy secretly assails thee, when he asks for a man that he may do him some hurt by bodily troubles, by fever, by sickness, or any other bodily sufferings, like those of Job. He saw not the devil, yet he acknowledged the power of God. He knew that the devil had no power against him, unless from the Almighty Ruler of all things he received that power: the whole glory he gave to God, power to the devil he gave not. For when the devil robbed him of all things, these were his words, *The Lord gave, and the Lord hath taken away*; he said not, *The Lord gave, and the devil hath taken away*: since the devil could have taken nothing from him, had not the Lord permitted him. And for this cause God allowed him, that the man might be tried,

PSALM
XCI.

and the devil conquered. When he struck him with a blow, it was by God's leave. Even when from head to foot he was wasted by worms, not even then did he attribute any power to the devil: but when his wife, whom alone the devil had left, not as the consoler of her husband, but his own helper, advised him thus, *Say some word against God, and die*: he replied, *Thou speakest as one of the foolish women speaketh. If we have received good at the hands of God, shall we not endure evil?*

Job 2,
9. 10.

3. He then who so imitates Christ as to endure all the troubles of this world, with his hopes set upon God, that he falls into no snare, is broken down by no panic fears, he it is (ver. 1, 2.) *who dwelleth under the defence of the Most High, who shall abide under the protection of God*, in the words with which the Psalm, which you have heard and sung, begins. You will recognise the words, so well known, in which the devil tempted our Lord, when we come to them. *He shall say unto the Lord, Thou art my taker up, and my refuge: my God.* Who speaks thus to the Lord? *He who dwelleth under the defence of the Most High*: not under his own defence. Who is this? He dwelleth under the defence of the Most High, who is not proud, like those who ate, that they might become as Gods, and lost the immortality in which they were made. For they chose to dwell under a defence of their own, not under that of the Most High: thus they listened to the suggestions of the serpent, and despised the precept of God: and discovered at last that what God threatened, not what the devil promised, had come to pass in them.

Gen. 3,
5.

4. (Ver. 3.) Thus then do thou say also, *In Him will I trust. For He Himself shall deliver me*, not I myself. Observe whether he teaches any thing but this, that all our trust be in God, none in man. Whence shall he deliver thee? *From the snare of the hunter, and from a harsh word.* Deliverance from the hunter's net is indeed a great blessing: but how is deliverance from a harsh word so? Many have fallen into the hunter's net through a harsh word. What is it that I say? The devil and his angels spread their snares, as hunters do: and those who walk in Christ tread afar from those snares: for he dares not spread his net in Christ: he

sets it on the verge of the way, not in the way. Let then thy way be Christ, and thou shalt not fall into the snares of the devil: when thou wanderest from the way, there is the snare: on this side and that he sets his nooses, on this side and that his snares: among those nooses lies thy path. But dost thou wish to tread in safety? Turn not ever so slightly right or left: and let Him be thy way Who was made thy Way, that through Himself He may lead thee to Himself, and thou shalt not dread the nooses of the hunters.

VER.

3

John 14,

6.

But what is, *from a harsh word?* The devil has entrapped many by a harsh word: for instance, those who profess Christianity among Pagans suffer insult from the heathen: they blush when they hear reproach, and shrinking out of their path in consequence, fall into the hunter's snares. And yet what will a harsh word do to you? Nothing. Can the snares with which the enemy entraps you by means of reproaches, do nothing to you? Nets are usually spread for birds at the end of a hedge, and stones are thrown into the hedge: those stones will not harm the birds. When did any one ever hit a bird by throwing a stone into a hedge? But the bird, frightened at the harmless noise, falls into the nets; and thus men who fear the vain reproaches of their calumniators, and who blush at unprovoked insults, fall into the snares of the hunters, and are taken captive by the devil. Yet why, my brethren, do I refrain from saying, what God urges me to say, and what I must not pass unsaid? However you may receive it, God compels me to say it: unless I say it, I fall into the snares of the hunters; for if fear of man's detraction hinder me from stating it, I am myself for fear of a harsh word falling into the snares, while I am admonishing you not to fear the words of men. What is it then that I have to tell you? Just as among the heathen, the Christian who fears their reproaches falls into the snare of the hunter: so among the Christians, those who endeavour to be more diligent and better than the rest, are doomed to bear insults from Christians themselves. What then doth it profit, my brother, if thou occasionally find a city in which there is no heathen? No one there insults a man because he is a Christian, for this reason, that there is no Pagan

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therein : but there are many Christians who lead a bad life, among whom those who are resolved to live righteously, and to be sober among the drunken, and chaste among the unchaste, and amid the consulters of astrologers sincerely to worship God, and to ask after no such things, and among spectators of frivolous shows will go only to church, suffer from those very Christians reproaches, and harsh words, when they address such a one, 'Thou art the mighty, the righteous, thou art Elias, thou art Peter: thou hast come from heaven.' They insult him: whichever way he turns, he hears harsh sayings on each side: and if he fears, and abandons the way of Christ, he falls into the snares of the hunters. But what is it, when he hears such words, not to swerve from the way? On hearing them, what comfort has he, which prevents his heeding them, and enables him to enter by the door? Let him say; What words am I called, who am a servant and a sinner? To my Lord Jesus they said, *Thou hast a devil.* You have just heard the harsh words spoken against our Lord: it was not necessary for our Lord to suffer this, but in doing so He has warned thee against harsh words, lest thou fall into the snares of the hunters.

John 8,
48.

5. (Ver. 4.) *He shall defend thee between His shoulders, and thou shalt hope under His wings.* He says this, that thy protection may not be to thee from thyself, that thou mayest not imagine that thou canst defend thyself; He will defend thee, to deliver thee from the hunter's snare, and from an harsh word. The expression, *between His shoulders*, may be understood both in front and behind: for the shoulders are about the head; but in the words, 'thou shalt hope under His wings,' it is clear that the protection of the wings of God expanded places thee between His shoulders, so that God's wings on this side and that have thee in the midst, where thou shalt not fear lest any one hurt thee: only be thou careful never to leave that spot, where no foe dares approach. If the hen defends her chickens beneath her wings; how much more shalt thou be safe beneath the wings of God, even against the devil and his angels, the powers who fly about in mid air like hawks, to carry off the weak young one? For the comparison of the hen to the very Wisdom of God is not

without ground; for Christ Himself, our Lord and Saviour, speaks of Himself as likened to a hen; *O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens, and ye would not.* That Jerusalem would not: let us be willing. She, when she abandoned her hen's wings, was carried off by the powers of the air, presuming on her own strength, when she was weak: let us, confessing our want of strength, fly to the shelter of God's wings: for He will be to us as a hen defending her young. There is nothing offensive in the name of the hen: for if you consider other birds, brethren, you will find many that hatch their eggs, and keep their young warm: but none that weakens herself in sympathy with her chickens, as the hen does. We see swallows, sparrows, and storks outside their nests, without being able to decide whether they have young or no: but we know the hen to be a mother by the weakness of her voice, and the loosening of her feathers: she changes altogether from love for her chickens: she weakens herself because they are weak. Thus since we were weak, the Wisdom of God made Itself weak, when the Word was made flesh, and dwelt in us, that we might hope under His wings. VER.
4—6.
Mat. 23,
37.

6. (Ver. 4—6.) *His truth shall surround thee with a shield.* What are *the wings*, the same is *the shield*: since there are neither wings nor shield. If either were literally, how could the one be the same as the other? can wings be a shield or a shield wings? But all these expressions, indeed, are figuratively used through likenesses. If Christ were really a Stone, He could not be a Lion; if a Lion, He could not be a Lamb: but He is called both Lion, and Lamb, and Stone, and Calf, and any thing else of the sort, metaphorically, because He is neither Stone, nor Lion, nor Lamb, nor Calf, but Jesus Christ, the Saviour of all of us, for these are likenesses, not literal names. *His truth shall be thy shield*, it is said: a shield to assure us that He will not confound those whose trust is in themselves with those who hope in God. One is a sinner, and the other a sinner: but suppose one that presumes upon himself, is a despiser, confesses not his sins, and he will say, if my sins displeased God, He would not suffer me to live. But another dared not even John 1,
14.
Acts 4,
10. 11.
Rev. 5,
5.
John 1,
29.

PSALM XCI. raise his eyes, but beat upon his breast, saying, *God be merciful to me a sinner.* Both this was a sinner, and that: Luke¹⁸, but the one mocked, the other mourned: the one was a despiser, the other a confessor, of his sins. But the truth of God, which respects not persons, discerns the penitent from him who denies his sin, the humble from the proud, him who presumes upon himself from him who presumes on God. *His truth, then, shall surround thee with a shield.*

¹ negotium 7. *Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day; for the matter¹ that walketh in darkness, nor for the ruin and the devil that is in the noon-day.* These two clauses above correspond to the two below; *Thou shalt not fear for the terror by night, from the arrow that flieth by day:* both because of *the terror by night, from the matter that walketh in darkness:* and because of *the arrow that flieth by day, from the ruin of the devil of the noon-day.* What ought to be feared by night, and what by day? When any man sins in ignorance, he sins, as it were, by night: when he sins in full knowledge, by day. The two former sins then are the lighter: the second are much heavier; but this is obscure, and will repay your attention, if, by God's blessing, I can explain it so that you may understand it. He calls the light temptation, which the ignorant yield to, *terror by night:* the light temptation, which assails men who well know, *the arrow that flieth by day.* What are light temptations? Those which do not press upon us so urgently, as to overcome us, but may pass by quickly if declined. Suppose these, again, heavy ones. If the persecutor threatens, and frightens the ignorant grievously, I mean those whose faith is as yet unstable, and know not that they are Christians that they may hope for a life to come; as soon as they are alarmed with temporal ills, they imagine that Christ has forsaken them, and that they are Christians to no purpose; they are not aware that they are Christians for this reason, that they may conquer the present, and hope for the future: the matter that walketh in darkness has found and seized them. But some there are who know that they are called to a future hope; that what God has promised is not of this life, or this earth; that all these temptations must be endured,

that we may receive what God hath promised us for evermore; all this they know: when however the persecutor urges them more strenuously, and plies them with threats, penalties, tortures, at length they yield, and although they are well aware of their sin, yet they fall as it were by day.

8. But why does he say, *at noon-day*? The persecution is very hot; and thus the noon signifies the excessive heat. My beloved brethren, hear me prove this from the Scriptures. When our Lord was speaking of the sower who went forth to sow, and some of the seeds fell by the way-side, some upon stony places, and some among thorns, He condescended to explain the parable Himself; and when He came to the seed which fell on the stony places, He said thus, *He that received the seed into stony places, the same are they that hear the word, and for a while rejoice at the word; and when tribulation ariseth because of the word, by and by they are offended.* For what had He said of the seed which fell in these places? *When the sun was up, He saith, they were scorched; and because they had no deep root, they withered away.* These then are they who for a while rejoice at the word, and when persecution hath arisen because of the word, they wither. Why do they wither? Because they had no firm root. What is that root? Love: in the Apostle's words, *that ye, being rooted and grounded in love; for, as the love of money is the root of all evil, so is love the root of all good.* This ye know, and I have often repeated it; but why have I wished to call it to mind? That ye may understand this Psalm, in which the demon that is *in the noon-day*, represents the heat of a furious persecution: for these are our Lord's words, *The sun was up; and because they had no root, they withered away:* and when explaining it, He applies it to those who are offended when persecution ariseth, *because they have not root in themselves.* We are therefore right in understanding by the demon that destroyeth in the noon-day, a violent persecution. Listen, beloved, while I describe the persecution, from which the Lord hath rescued His Church. At first, when the emperors and kings of the world imagined that they could extirpate from the earth the Christian name by persecution, they proclaimed, that any one who confessed

VER.
6

Mat. 13,
3-23.

Ephes.
3, 17.
1 Tim. 6,
10.

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himself a Christian, should be smitten. He who did not choose to be smitten, denied that he was a Christian, knowing the sin he was committing: the arrow that flieth by day reached him. But whoever regarded not the present life, but had a sure trust in a future one, avoided the arrow, by confessing himself a Christian; smitten in the flesh, he was liberated in the spirit: resting with God, he began peacefully to await the redemption of his body in the resurrection of the dead: he escaped from that temptation, from the arrow that flieth by day. "Whoever professes himself a Christian, let him be beheaded;" was as the arrow that flieth by day. The *devil that is in the noon-day* was not yet abroad, burning with a terrible persecution, and afflicting with great heat even the strong. For hear what followed; when the enemy saw that many were hastening to martyrdom, and that the number of fresh converts increased in proportion to that of the sufferers, they said among themselves, We shall annihilate the human race, so many thousands are there who believe in His Name; if we kill all of them, there will hardly be a survivor on earth. The sun then began to blaze, and to glow with a terrible heat. Their first edict had been, Whoever shall confess himself a Christian, let him be smitten. Their second was, Whoever shall have confessed himself a Christian, let him be tortured, and tortured even until he deny himself a Christian. Compare the arrow that flieth by day, and the devil that destroyeth at the noon. What was the arrow flying by day? that any confessing Christian should be smitten. What faithful believer would not avoid the arrow by a speedy death? But the second, viz. If he confess himself a Christian, let him not be slain, but tortured until he deny: if he deny, let him be dismissed: was the demon of the noon. Many therefore who denied not, failed amid the tortures; for they were tortured until they denied. But to those who persevered in professing Christ, what could the sword do, by killing the body at one stroke, and sending the soul to God? This was the result of protracted tortures also: yet who could be found able to resist such cruel and continued torments? Many failed: those, I believe, who presumed upon themselves, who dwelt not under the defence

of the Most High, and under the shadow of the God of VER. 7. Heaven; who said not to the Lord, *Thou art my lifter up*: who trusted not beneath the shadow of His wings, but reposed much confidence in their own strength. They are thrown down by God, to shew them that it is He that protects them, He overrules their temptations, He allows so much only to befall them, as each person can sustain.

9. (Ver. 7.) Many then fell before the demon of the noon-day. Would ye know how many? He goes on, and says, *A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.* To whom, brethren, but to Christ Jesus, is this said? For our Lord Jesus is not only in Himself, but in us also. Remember those words, *Saul, Saul, why persecutest thou Me?* when Acts 9, 4. no one touched Him, and yet He said, *why persecutest thou Me?* did He not account Himself in us? when He said, *Inasmuch as ye have done it unto one of the least of these* Mat. 25, 40. *My brethren, ye have done it unto Me,* did He not account Himself as in us? For the members, the body, and the head, are not separate from one another: the body and the head are the Church and her Saviour. How then is it said, *A thousand shall fall beside thee, and ten thousand by thy right hand?* Because they shall fall before the devil, that destroyeth at noon. It is a terrible thing, my brethren, to fall from beside Christ, from His right hand; but how shall they fall from beside Him? Why the one beside Him, the other at His right hand? Why a thousand beside Him, ten thousand at His right hand? Why a thousand beside Him? Because a thousand are fewer than the ten thousand who shall fall at His right hand. Who these are will soon be clear in Christ's name; for to some He promised that they should judge with Him, namely, to the Apostles, who left all things, and followed Him. Peter said to Him, *Behold,* Mat. 19, 27, 28. *we have forsaken all, and followed Thee*: and He gave them this promise, *Ye shall sit upon twelve thrones, judging the twelve tribes of Israel.* Do not imagine that it was to them alone that this promise was made; for where, in that case, will the Apostle Paul sit, who *laboured more abundantly* 1 Cor. 15, 10. *than they all,* if only twelve shall sit there? For St. Paul is the thirteenth: since out of the twelve, Judas fell, and in his

place Matthias was ordained, as we find in the Acts of the
PSALM XCI. Apostles. Thus the twelve thrones were filled up; but
Acts 1, 15-26. shall not he, who laboured more than all, have a seat? Or
 is the number twelve the perfection of the tribunal? For
 thousands shall sit in twelve seats. But some one may
 possibly ask, How do you prove to me that Paul will be
1 Cor. 6, 3. among the judges? Hear his own words; *Know ye not that*
WE shall judge Angels? Thus he did not hesitate to account
 himself in the fulness of his faith among those who shall
 judge with Christ. Those judges then are the heads of the
Mat. 19, 21, 22. Church, the perfect. To such He said, *If thou wilt be*
perfect, go and sell that thou hast, and give to the poor.
 What means the expression, *if thou wilt be perfect?* it
 means, if thou wilt judge with Me, and not be judged.
 That young man went away very sorrowful: but many have
 done, and are doing this command: and these are they who
 shall judge with Him. But many promise themselves they
 shall judge with Christ, because they forsake all, and follow
 Christ: but they have a self-presumption, a certain swelling
 and pride, which God alone can discern, and they cannot
 escape the sickness of the noon-day, that is, the fall caused
 by the glowing heat of a too severe persecution. Many
 such at that period, who had distributed their all to the
 poor, and already promised themselves a seat beside Christ
 in judgment of the nations, failed amid their torments under
 the blazing fire of persecution, as before the demon of the
 noon-day, and denied Christ. These are they who have
 fallen *beside* Him: when about to sit with Christ for the
 judgment of the world, they fell.

10. I will now explain who are they who fall on the right
 hand of Christ. Ye know that when the judgment-seat is
 described, where those who have willed to be and actually
 become perfect, rooted and grounded in love, so that they
 cannot wither from the sun and the demon of the noon-day,
Mat. 25, 32, &c. shall judge with Christ, our Lord saith, *Before Him shall be*
gathered all nations: and He shall separate them from one
another, as a shepherd divideth his sheep from his goats:
and He shall set the sheep on His right hand, and the goats
on the left; and they shall be judged. There will be many
 who shall judge, but they will be fewer than those who will

stand before the tribunal; the latter will be as ten thousand, the former as a thousand. What will He say to those placed on His right hand? *I was an hungred, and ye gave Me meat; I was a stranger, and ye took Me in;* it is clear that these words will be addressed to those who have enough of this world's riches to discharge those humane offices. Yet both will reign together: for the one are as soldiers, the other as the provincial pay-masters¹ who give the soldiers their supplies: both the soldier and the provincial, nevertheless, act under the same Emperor. The soldier is brave, the provincial devoted to his duties; the brave soldier fights with his prayers against the devil, the devoted provincial provides the soldier with his pay. Those placed on the right hand shall hear at last these words, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.* There were then many, at that time when the sun of persecution and the demon of the noon-day glowed with terrible heat, there were many, who promised themselves that they should judge with Christ; yet they could not sustain the heat of persecution, and fell from beside Him; there were others there, who did not promise themselves the judicial seat; but through their works of charity promised themselves a place on the right hand of Christ, among those to whom He would say, *'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'* And because many have fallen from that hope of being judges, but yet many, many more from that of being on His right hand, the Psalmist thus addresses Christ, *A thousand shall fall beside Thee, and ten thousand at Thy right hand.* And since there shall be many, who regarded not all these things, with whom, as it were with His own limbs, Christ is one, he adds, *But it shall not come nigh Thee.* Were these words addressed to the Head alone? Surely not; surely neither (doth it come nigh) to Paul, nor Peter, nor all the Apostles, nor all the Martyrs, who failed not in their torments. What then do the words, *it shall not come nigh,* mean? Why were they thus tortured? The torture came nigh the flesh, but it did not reach the region of faith. Their faith then was far beyond the reach of the terrors threatened by their torturers. Let them torture, terror will not come nigh; let them torture,

VER.
7.

¹ See on
St. John
Hom.
cxii. 3.

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but they will mock the torture, putting their trust in Him who conquered before them, that the rest might conquer. And who conquer, except they who trust not in themselves? Attend, my beloved; for all he has said above refers to this. *He shall say unto the Lord, Thou art my upholder and my refuge: and in Him will I trust. For He shall deliver me from the snare of the hunter.* "He shall deliver me," not I myself. *He shall defend thee between His shoulders: but when? when thou shalt trust beneath His wings: His truth shall encompass thee with a shield.* Because, then, thou hast trusted in Him, and reposed all thy hopes in Him, what follows? *Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day; for the matter that walketh in darkness, nor for the downfall and the devil that is in the noon-day.* Who will not fear? He who trusts not in himself, but in Christ. But those who trust in themselves, although they even hope to judge at the side of Christ, although they hoped they should be at His right hand, as if He said to them, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;* yet the devil that is at noon overtook them, the raging heat of persecution, terrifying with violence; and many fell from the hope of the seat of judgment, of whom it is said, *A thousand shall fall beside thee;* many too fell from the hope of reward for their duties¹, of whom it was said, *And ten thousand at thy right hand.* But this downfall and devil that is at noon-day *shall not come nigh thee*, that is, the Head and the body; for the Lord knows who are His.

¹ obsequiorum² Tim. 2, 19.

11. Ver. 8. *Nevertheless, with thine eyes shalt thou behold, and see the reward of the ungodly.* What is this? Why *nevertheless*? Because the wicked were allowed to tyrannize over Thy servants, and to persecute them. Will they then have been allowed to persecute Thy servants with impunity? Not with impunity, for although Thou hast permitted them, and Thine own have thence received a brighter crown, *nevertheless, with thine eyes shalt thou behold, and see the reward of the ungodly.* For the evil which they willed, not the good they unconsciously were the agents of, will be recompensed them. All that is wanting is the eye of faith, by which we may see that they are raised for a time

only, while they shall mourn for evermore; and to those into whose hands is given temporal power over the servants of God, it shall be said, *Depart into everlasting fire, prepared for the devil and his angels.* But if every man have but eyes in the sense in which it is said, *With thine eyes shalt thou behold,* it is no unimportant thing to look upon the wicked flourishing in this life, and to have an eye to him, to consider what will become of him in the end, if he fail to reform his ways: for those who now would thunder upon others, will afterwards feel the thunderbolt themselves. *Nevertheless, with thine eyes shalt thou behold, and see the reward of the ungodly.*

12. Ver. 9. *For Thou, Lord, art my hope.* He has now come to the power which rescues him from falling by the downfall and the devil of the noon-day. *For Thou, Lord, art my hope: Thou hast set Thy house of defence very high.* What do the words *very high* mean? For many make their house of defence in God a mere refuge from temporal persecution; but the defence of God is on high, and very secret, whither thou mayest fly from the wrath to come. Within *Thou hast set thine house of defence very high. There shall no evil happen unto Thee: neither shall any plague come nigh Thy dwelling. For He shall give His Angels charge over Thee, to keep Thee in all Thy ways. They shall bear Thee in their hands: that Thou hurt not Thy foot against a stone.* These are the very words which the devil said to our Lord when he tempted Him; but as they demand very careful consideration, let us defer them and the latter part of this Psalm until to-morrow, (as we owe you a discourse for to-morrow also,) to begin again at the same place, in order to avoid fatiguing you; lest, when we are anxious to clear up an obscure passage, any haste on our part may hinder your understanding it.

PSALM XCI.

SECOND DISCOURSE.

1. I DOUBT not that you remember, beloved, such of you as were present yesterday at my sermon, that the shortness

PSALM
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II.

of time prevented my concluding the exposition of the Psalm, a part of which was thus deferred until this day. You who were here yesterday, remember this; you who were not, may now know it. On this account I have caused to be read to you the chapter in the Gospel, wherein our Lord was tempted from the words of this Psalm. On this account Christ was tempted, that the Christian may not be overcome by the tempter: He, as the Master, willed to be tempted in all things, because we are tempted: just as He willed to die, because we die: as He willed to rise again, since we too shall rise again. For all those works which He shewed forth in humanity, Who was made Man for us, He shewed forth on our account, since He was God, through Whom we were made. And we have often impressed upon you, beloved, what we do not fear to reiterate frequently: in order that, since many of you possibly cannot read, either because they have no leisure, or know not letters, at least by constantly listening they may not forget their healthful faith. Certainly, by repeating them we may appear troublesome to some, while however we may be building up others. For we are well assured that there are many of retentive memory, and careful reading in Holy Writ, who know what we are about to say; and perhaps they wish us to say what they do not know. But if they are quicker, let them see that they are travelling with others not so quick; for when two persons of different speed are travelling in company, it is in the power of the quicker, and not of him who is more slow, to give or to deny his company; because if the swifter is pleased to do his utmost, the slower will not keep up with him, and so he must needs rein in his own speed, in order not to leave his fellow-traveller behind. What I have so often said, and now repeat,—as the Apostle says, *To write the same things to you is not grievous, but for you it is safe*,—is this. Our Lord Jesus Christ is as one whole perfect Man, both Head and Body: we acknowledge the Head in that Man Who was born of the Virgin Mary, suffered under Pontius Pilate, was buried, arose from the dead, ascended into heaven, sitteth on the right hand of the Father, whence we await His coming as Judge of the quick and the dead. This is the Head of the Church. The Body of this Head is the Church;

Phil. 3,
1.

Ephes.
5, 23.

not the Church of this country only, but of the whole world VER. 1.
as well: not that of this age only, but from Abel himself
down to those who shall to the end be born and believe in
Christ, the whole assembly of the Saints, belonging to one
city; which city is Christ's body, of which Christ is the
Head. There, too, dwell the Angels, who are our fellow-
citizens: we toil, because we are as yet pilgrims: while they
within that city are awaiting our arrival. Letters have
reached us too from that city, apart from which we are
wandering: those letters are the Scriptures, which exhort
us to live well. Why do I speak of letters only? The King
himself descended, and became a path to us in our wander-
ings: that walking in Him, we may neither stray, nor faint
nor fall among robbers, nor be caught in the snares which
are set near our path. This character, then, we recognise in
the whole Person of Christ, together with the Church: Him-
self alone born of the Virgin, Jesus Christ, the Head of the
Church, Mediator between God and man: Mediator for this 1 Tim. 2, 5.
purpose, that He may reconcile by Himself those who had
fallen back: for a mediator is only between two persons.
We had fallen away from the Majesty of God, and by our
sins offended Him; His Son was sent as our Mediator, who
by His blood might atone for our sins, by which we were
separated from God: and placing Himself between us and
the Almighty, might restore and reconcile us to Him, having
turned away from Whom, we were held bound in our sins.
He Himself is our Head, He is God, co-equal with the
Father, the Word of God, by Whom all things were made: John 1, 3.
but God to create, Man to renew; God to make, Man to
restore. Looking upon Him, then, let us hear the Psalm.
Listen, beloved. This is the teaching and doctrine of this
school, which may enable you to understand, not this Psalm
only, but many, if ye keep in mind this rule. Sometimes a
Psalm, and all prophecy as well, in speaking of Christ,
praises the Head alone, and sometimes from the Head goes to
the Body, that is, the Church, and without apparently chang-
ing the Person spoken of: because the Head is not separate
from the Body, and both are spoken of as one. For observe,
beloved, what I say. Clear, assuredly, to all is the Psalm
in which it is said of our Lord, *They pierced My hands and* Ps. 22, 16.

PSALM My feet: they numbered all My bones: they parted My
XCI. garments among them, and cast lots upon My vesture.
II.

Even the Jews when they hear this are confounded: so evidently is it a prophecy of the Passion of our Lord Jesus Christ. But our Lord Jesus Christ had no sins: yet in the commencement of that Psalm it is said, *My God, my God, why hast Thou forsaken me; and art so far from my health, and the words of my complaint?* Ye see then what is said in the character of the Head, what in that of the Body. The sins belong to us: the suffering for us belongeth to the Head: but on account of His suffering for us, the sins which belong to us are remitted. Thus also it is in this Psalm.

2. I have treated of the first verses yesterday: but let us briefly run over them. (Ver. 1.) *Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.* I took occasion, beloved brethren, to exhort you from these verses to put no trust in yourselves, but all in Him in Whom is our strength, for it is by means of His aid that we conquer, not by presuming in ourselves. The God of Heaven therefore defends us, if we say to the Lord what follows. (Ver. 2.) *He shall say unto the Lord, Thou art my hope and my strong hold: my God, in Him will I trust.* (Ver. 3.) *For he shall deliver thee from the snares of the hunter: and from a harsh word.* I said, that many fearing a harsh word have fallen into the hunter's snares; a man is insulted because he is a Christian, he becomes ashamed of his profession, and by means of a harsh word he falls into the snares of the devil. Again, a man is insulted, because among many Christians he lives a better life than they: and fearing the hard words of his insulting foe, he becomes a prey to the devil's snares, so that he is not wheat on the floor, but rather follows the chaff. But he who trusts in God, is rescued from the snare of the hunters, and from the harsh word. But in what manner does God defend thee? *He shall defend thee between His shoulders;* that is, He will place thee before His breast, that He may defend thee under His wings: if thou acknowledge thy weakness, in order that as a weak chicken thou mayest fly beneath the wings of thy mother, lest thou be seized by the kite; for the powers of the air, the devil and his angels, are kites, and their wish is to

seize upon our weakness. Let us then fly beneath the wings of our Mother the Divine Wisdom, since that Wisdom voluntarily weakened Herself on our behalf, when *the Word was made flesh*. Just as the hen weakeneth herself together with her chickens, that she may defend them beneath her wings: so our Lord Jesus Christ, Who, *being in the form of God, thought it not robbery to be equal with God*, in order that He might undergo weakness with us, and protect us under His wings; *made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man*.

And thou shalt be safe under His wings: His truth shall encompass thee with a shield and buckler. (Ver. 5.) *Thou shalt not be afraid for any terror by night.* The temptations of ignorance are the terror by night: the sins of knowledge are the arrow that flieth by day: for ignorance is understood by night, and the making manifest by day. Some sin through ignorance, others with full knowledge: they that sin ignorantly are overthrown by the terror by night: they that sin with knowledge are stricken by the arrow that flieth by day. And as these things happen in the heavier persecutions, the further we advance, as if towards the noon, whoever falls under that heat will fall as it were by the devil that is at noon-day. And many have fallen by this heat, as I yesterday explained to you, my beloved, because in the heat of the persecution it was proclaimed, Let the Christians be tortured, until they deny themselves Christians. Whereas before when they confessed they were beheaded, they were afterwards tortured to make them deny: and as every one that was accused was tortured, until he denied, the confession of Christians was tortured, their denial acquitted. Great then was the fury of the persecutors. Whoever fell under that temptation, fell by the devil that was of the noon. And how many did fall! Many who were hoping that they might share their Lord's judgment-seat, fell from beside Him. Many too who hoped they should be on His right hand, as provincial paymasters among the holy soldiers of the Cross, to whom it should be said, *I was an hundred, and ye gave Me meat*, (for there will be many on His right hand,) have fallen from that hope, and more of these than of those who

VER.
5.John 1,
14.Mat. 23,
37.Philip.
2, 17.

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hoped for the judgment-seat. For they are the fewer that shall judge with the Lord, and the more that shall stand before Him. But those who shall stand before Him, will be in different conditions. For some shall be on the left, others on the right: some that they may reign, others that they may be punished: some that they may hear the words, *Come, ye blessed of My Father:* others, that they may be

Mat. 25,
32—41.

addressed thus, *Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.* Of those then who fall by the downfall and the demon of the noon-day, *A thousand shall fall beside thee, and ten thousand by thy right hand. But it shall not come nigh thee.* What is this? The devil of the noonday overthrows not thee. What wonder if it overthrow not the Head? But it overthrows not those either who hold so close to the Head, as the

2 Tim.
2, 19.

Apostle says, *The Lord knoweth them that are His.* For there are some so predestined, that the Lord knoweth who belong to His own body. Since then that temptation shall not approach them in such force as to overwhelm them, it is said concerning them, *but it shall not come nigh thee.* But lest those sinners who were allowed to practise such cruelties against the Christians, may be attended to by some weak persons, and lest it be said, Lo, what is the will of God, that such power is given to ungodly and wicked men against His servants? Consider a little with thy eyes, the eyes of faith, and thou shalt see the retribution upon sinners in the end, to whom at present only sufficient power is given to try thy faith. For these words follow: *Yea, with thine eyes thou shalt behold, and see the reward of the ungodly.*

3. Ver. 9—12. *Because Thou, Lord, art my hope: Thou hast set Thine house of defence very high. There shall no evil come near unto Thee.* These words are addressed to our Lord; *Because Thou, Lord, art my hope: Thou hast set Thine house of defence very high. There shall no evil come near unto Thee: neither shall any scourge come nigh Thy dwelling.* Next follow the words which ye have heard spoken by the devil: *For He hath given His Angels charge over Thee, to keep Thee in all Thy ways. They shall bear Thee in their hands, that Thou hurt not Thy foot against a stone.* To whom does he say this? To whom did he say

For Thou, Lord, art my help? I suppose it is no longer needful to explain to Christians who is the Lord in this passage. If they understand by it God the Father, how shall the Angels bear Him in their hands, lest He hurt His foot against a stone? You see this also, that our Lord Christ, when He was speaking of the body, suddenly begins to speak of the Head. Our Head is spoken of in one passage, in the words, *For Thou, Lord, art my hope: Thou hast set Thine house of defence very high.* For this cause, *Thou hast set Thine house of defence very high, because Thou, Lord, art my hope.* What means this? Attend, my beloved: *Because Thou, Lord, art my hope: Thou hast set Thine house of defence very high.* We need no longer wonder what the meaning of this is: for in the following verse it is added, that, because *Thou hast set Thine house of defence very high, there shall no evil come near unto Thee: neither shall any scourge come nigh Thy dwelling.* But we do not read in the Gospel, that at any time the Angels bore our Lord, that He might not hurt His foot against a stone: and yet we understand this. For these things have already past: and were prophesied with reason, since they were to happen. And we cannot say, Christ will come later, so that He may not strike His foot against a stone: for He will come to judge. Wherein then is the prophecy fulfilled? Attend, my beloved.

4. First listen to these verses: *For Thou, Lord, art my hope: Thou hast set Thine house of defence very high.* The human race knew that man died, but did not know that he arose again: it had therefore reason for fear, but not for hope. In order that He, then, Who for discipline awed them with the fear of death, might give them the hope of resurrection for the reward of eternal life, our Lord Jesus Christ was the first to rise from the dead. He died after many: He arose before all: He suffered that in dying, which many suffered before Him: He did that in His resurrection, which no one did before Him: for when will the Church receive this, except in the end? What the members are to hope, has gone before in the Head: you know well, my beloved, their way of speaking with one another. Let then the Church say unto her Lord Jesus Christ, let the body say to its Head,

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For Thou, Lord, art my hope: Thou hast set Thine house of defence very high: that is, Thou hast risen from the dead, and ascended into heaven, that by ascending Thou mightest set Thine house of defence very high, and become my hope, when I despaired on earth, and believed not that I should rise again; I now believe, because my Head has ascended into heaven: where the Head has gone before, the limbs will in course follow. I imagine these words are now clear: they may be more clearly paraphrased thus. Thou hast arisen from the dead before me, that I might have a hope of resurrection which I had not before, so that I might hope I should follow Thee, whither Thou hast gone before me. These are the words of the Church to her Lord, of the body to its Head.

5. Do not then wonder if *no evil shall happen unto thee, neither shall any plague come nigh thy dwelling.* The flesh is the Lord's tabernacle. The Word dwelt in the flesh, and the flesh became a tabernacle for God: in that very tent our Chief carried on war on our behalf: in that very tent He was tempted by the enemy, lest His soldiers should faint. And because He shewed that very flesh to our eyes, because our eyes rejoice in that light, and are delighted with that visible illumination, because He made His flesh manifest to the eyes of all men, a Psalm says, *He hath set His tabernacle in the sun.* What is, *in the sun?* Openly, clearly, in the light of this world; that is, in the light which overspread the earth from heaven, there He hath placed His dwelling. But how could He set His tent there, if He were not as a bridegroom coming forth from his chamber? for this further description follows, *He cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.* The tabernacle is the very same as the spouse: the Word the Bridegroom, and the bridal chamber the Virgin's womb. And what saith the Apostle? *And they too shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church.* And what are our Lord's own words in the Gospel? *Wherefore they are no more twain, but one flesh.* One instead of two, of the Word and the flesh, one Man, one God. But this tabernacle of our Lord's felt the scourge in this world, as it is well known,

Eph. 5,
31, 32.

Mat. 19,
6.

the Lord was scourged. Does It feel the lash in heaven? VER. 11.
And wherefore not? Because He hath set His house of Mat. 27,
defence very high, that He might be our hope; and no evil 58.
shall come near unto him; neither shall any plague come
nigh His dwelling. He is far above all the heavens: but
His feet rest upon the earth: His head is in heaven: His
body on earth. But when His feet were being scourged,
and trampled down by Saul, the Head cried out, *Saul, Saul,* Acts 9,
why persecutest thou Me? Lo, no man persecutes the Head: 4.
lo, the Head is in heaven: since "*Christ being raised from* Rom. 2,
the dead, dieth no more; death hath no more dominion over 9.
Him:" *no evil shall come near unto Thee: neither shall any*
plague come nigh Thy dwelling. But that we may not
imagine that the Head is cut off from the body: for it is
separated in point of place, but joined in feeling; that very
communion of feeling cried from Heaven, *Saul, Saul, why*
persecutest thou Me? He prostrated Saul with a voice of
reproach, while He raised him by the hand of pity. He
who persecuted the body of Christ, became a member of
Christ: that thus he might feel therein what he had inflicted
before.

6. What then, my brethren, what is said of our Head?
For Thou, Lord, art my hope: Thou hast set Thine house of
defence very high. There shall no evil come near unto Thee:
neither shall any plague come nigh Thy dwelling. Of this
we have spoken, *for He hath given His angels charge over*
Thee, to keep Thee in all Thy ways. You heard these words
but now, when the Gospel was being read; attend therefore.
Our Lord, after He was baptized, fasted. Why was He
baptized? That we might not scorn to be baptized. For
when John said to our Lord, *Comest Thou to me to be bap-* Matt. 3,
tized? I ought to be baptized by Thee; and our Lord 14. 15.
replied, *Suffer it to be so now, for thus it becometh us to*
fulfil all righteousness; He wished to fulfil all humility, so
that He should be washed, Who had no defilement. Why
this? On account of the pride of those who were to come after
Himself. Suppose any catechumen, who perchance in his
learning and piety excels many of the faithful: he finds
many baptized who are ignorant, many who live not as he
does himself, in such continence and chastity: perhaps he

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does not think of marriage, while he sees another of the faithful, if not in fornication, at least using his marriage license too freely; he may perhaps lift up the neck of pride, and say, what need have I of baptism, to receive what this man has, whom I already surpass, both in my life and knowledge? To such a one our Lord would say, 'How and how far hast thou surpassed him? as much as I surpass thee? *The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.* Do not be so puffed up, as to dispense with baptism. Thou shalt seek the baptism of the Lord, I sought that of a servant.' Our Lord, then, was baptized, and after baptism He was tempted; He fasted forty days, a number which has, as I have often mentioned, a deep meaning. All things cannot be explained at once, lest needful time be too much taken up. After forty days He was an hungred. He could have fasted without ever feeling hunger; but then how could He be tempted? or had He not overcome the tempter, how couldest thou learn to struggle with him? He was hungry; and then the tempter said, *If Thou be the Son of God, command that these stones be made bread.* Was it a great thing for our Lord Jesus Christ to make bread out of stones, when He satisfied so many thousands with five loaves? He made bread out of nothing. For whence came that quantity of food, which could satisfy so many thousands? The sources of that bread are in the Lord's hands. This is nothing wonderful; for He Himself made out of five loaves bread enough for so many thousands, Who also every day out of a few seeds raises up on earth immense harvests. These are the miracles of our Lord: but from their constant operation they are disregarded. What then, my brethren, was it impossible for the Lord to create bread out of stones? He made men even out of stones, in the words of John the Baptist himself, *God is able of these stones to raise up children unto Abraham.* Why then did He not so? That he might teach thee how to answer the tempter, so that if thou wast reduced to any straits and the tempter suggested, if thou wast a Christian and belongedst to Christ, would He desert thee now? would He not have sent thee

Mat. 10,
24. 25.

Mat. 14,
17. 21.

ib. 3, 9.

help? Possibly the Physician has still the knife in His hand, and therefore leaves thee: yet He does not forsake thee: just as He listened not to the prayers of Paul, because He did listen to him. For Paul says, that he was not heard when he complained of the messenger of Satan, who was a thorn in his flesh, by whom he says he was buffeted. *For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness.* As if a man said to his physician, who had given him a blister, This plaister is troublesome to me: I pray you take it away. And the physician replies, No; you must let it remain for some time; you cannot otherwise recover. The physician did not listen to his patient with a view to consult his pleasure, but his health. Be therefore strong, my brethren: and when ye are tempted by some want, beneath the scourge and the instruction of God, while He is both preparing and keeping for you an eternal inheritance, let not the devil suggest to you, If thou wert righteous, would He not send thee bread by means of the raven, as He did to Elias? Where is that thou hast read, *I never saw the righteous forsaken, nor his seed begging their bread?* Do thou answer the devil, The Scripture speaks truth, *I never saw the righteous forsaken, nor his seed begging their bread;* for I have a bread of mine own that thou knowest not of. What bread? Listen to our Lord; *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Dost thou think the word of God bread? If the Word of God, through which all things were made, was not bread, He would not say, *I am the bread which came down from heaven.* Thou hast therefore learnt to answer the tempter, when pressed with hunger.

7. What, if he tempt thee in these words: If thou wast a Christian, thou wouldest do miracles, as many Christians have done? Thou, deceived by a wicked suggestion, wouldest tempt the Lord thy God, so as to say to Him, If I am a Christian, and am before Thine eyes, and Thou dost account me at all in the number of Thine own, let me also do something like the many works which Thy Saints have done? Thou hast tempted God, as if thou wert not a Christian,

unless thou didst this. Many who desired such things have fallen. For that Simon the sorcerer desired such gifts of the Apostles, when he wished to buy the Holy Spirit for money. He loved the power of working miracles, but loved not the imitation of humility. Thus, when some disciple, or some one from the crowd, wished to follow the Lord, from witnessing the miracles which He did: the Lord saw that he was proud, and sought not the path of humility, but the puffing up of power, and said, *The foxes have holes, the birds of the air have nests; but the Son of Man hath not where to lay His head.* The foxes have holes in thee: the birds of the air have nests in thee. The foxes mean deceit: the birds of the air pride: for as the birds seek the regions above, so do the proud: and as foxes have treacherous holes, so have also all plotters against others. What then was our Lord's answer? Pride and deceit may dwell in thee: Christ hath not where to dwell in thee: where to lay His head, because the laying of His head is the humility of Christ: unless He laid down His head, thou wouldest not be justified. Even His disciples, when they desired such things, and were already wishing for a seat in His kingdom, before they gained the path of humility, when He was asked by the mother of His disciples, *Grant that these my two sons may sit, the one on Thy right hand, the other on Thy left,* were seeking power: but through the suffering of humility we come to the power of the kingdom. Our Lord saith, *Are ye able to drink of the cup that I shall drink of?* Why do ye think of the loftiness of the kingdom, and yet imitate not My humility? What then, if he tempt thee thus, "work miracles?" that thou mayest not tempt God, what shouldest thou answer? What our Lord answered. The devil said to Him, *Cast Thyself down; for it is written, He shall give His Angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.* If Thou shalt cast Thyself down, Angels shall receive Thee. And it might indeed, my brethren, happen, if our Lord had cast Himself down, the attending Angels would receive our Lord's flesh; but what does He say to him? *It is written again, Thou shalt not tempt the Lord thy God.* Thou thinkest Me a man. For the

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Acts 8,
18.

Matt. 8,
20.

cf. Matt.
20, 21.
22.

Deut. 6,
16.

devil came to Him with this view, that he might try whether He were the Son of God. He saw His Flesh; but His might appeared in His works: the Angels had borne witness. He saw that He was mortal, so that he might tempt Him, that by Christ's temptation the Christian might be taught. What then is written? *Thou shalt not tempt the Lord thy God.* Let us not then tempt the Lord, so as to say, If we belong to Thee, let us work a miracle.

8. Let us return to the words of the Psalm. *He hath given His Angels charge over Thee, to keep Thee in all Thy ways. They shall bear Thee in their hands, lest at any time Thou hurt Thy foot against a stone.* Christ was raised up in the hands of Angels, when He was taken up into heaven: not that, if Angels had not sustained Him, He would have fallen: but because they were attending on their King. Say not, Those who sustained Him are better than He Who was sustained. Are then cattle better than men, because they sustain the weakness of men? And we ought not to speak thus either; for if the cattle withdraw their support, their riders fall. But how ought we to speak of it? For it is said even of God, *Heaven is My throne.* Because then heaven supports Him, and God sits thereon, is therefore heaven the better? Thus also in this Psalm we may understand it of the service of the Angels: it does not pertain to any infirmity in our Lord, but to the honour they pay, and to their service. But our Lord Jesus Christ arose from the dead. Wherefore? Hear the Apostle: *He was delivered for our offences, and rose again for our justification.* Also the Gospel saith of the Holy Ghost: *The Holy Ghost was not yet given, because that Jesus was not yet glorified.* What is the glorification of Jesus? He arose from the dead, and ascended into heaven. Glorified by God by His ascent into heaven, He sent His Holy Spirit on the day of Pentecost. But in the Law, in Exodus the book of Moses, from the day when the lamb was slain and eaten, fifty days are numbered; and the Law was given, written by the finger of God on tables of stone. What the finger of God is, the Gospel explaineth to us; for the finger of God is the Holy Ghost. How do we prove this? Our Lord, when answering those who accused Him of casting out devils in the name of

PSALM Beelzebub, saith, *If I cast out devils by the Spirit of God;*
XCI.
II. and another Evangelist, in relating the same saying, saith,
Mat. 12, *If I with the finger of God cast out devils.* What therefore
28.
Luke 11, is in one stated clearly, is darkly expressed in another. Thou
20. didst not know what was the finger of God, but another Evangelist explains it by terming it the Spirit of God. The Law then written by the finger of God was given on the fiftieth day after the slaughter of the lamb, and the Holy Ghost descended on the fiftieth day after the Passion of our Lord Jesus Christ. The lamb was slain, the Passover was celebrated, the fifty days were completed, and the Law was given. But that Law was to cause fear, not love: but that fear might be changed into love, He Who was truly righteous was slain: of Whom that lamb whom the Jews were slaying was the type. He arose from the dead: and from the day of our Lord's Passover, as from that of the slaying of the Paschal lamb, fifty days are counted; and the Holy Ghost descended, now in the fulness of love, not in the punishment of fear. Why have I said this? For this then our Lord arose, and was glorified, that He might send His Holy Spirit. And I said long ago that this was so, because His head is in heaven, His feet on earth. If His head is in heaven, His feet on earth; what means our Lord's feet on earth? Our Lord's saints on earth. Who are our Lord's feet? The Apostles sent throughout the whole world. Who are our Lord's feet? All the Evangelists, in whom our Lord travelleth over all nations. It was to be feared lest the Evangelists should be hurt against a stone: for when He was set in Heaven as the head, the feet which were toiling upon the ground might be hurt against a stone. What stone? The Law given on the tables of stone. That they might not therefore be impeached before the Law, not having received grace, and be held accursed in the Law: for this liability to the Law is that very stumbling against the stone: those whom the Law held condemned, the Lord absolved, that they might no more hurt their feet against the Law. That the feet of this Head might not incur guilt of the Law, the Holy Ghost was sent to inspire love, and to release from fear. Fear did not fulfil the Law, love fulfilled it. Men feared, but they fulfilled

Acts 2,
1-4.

not: they loved, and they fulfilled. How did they fear, and yet not fulfil? how did they love, and fulfil? Men used to fear, and to plunder others' goods: they loved, and they gave away their own. We need not therefore wonder that our Lord was raised up to heaven by the hands of Angels, that His foot might not dash against a stone: lest those who on earth toiled in his body, while they were travelling over the whole world might become guilty of the Law, He took from them fear, and filled them with love. Through fear Peter thrice denied Him, for he had not yet received the Holy Ghost: afterwards, when he had received the Holy Spirit, he began to preach with confidence. He who at the words of the maid-servant thrice denied, after he had received the Holy Ghost, confessed, amid the stripes of the rulers, Him Whom he had denied. This is no wonder: for the Lord dissolved that threefold fear by threefold love. For when He arose from the dead He said to Peter, *Peter, lovest thou Me?* He said not, *Fearest thou Me?* For if he still feared, he would be hurting his feet against the stone. *Lovest thou Me?* He saith. Peter replies, *Thou knowest that I love Thee.* Once was enough. Perhaps it might satisfy me, who see not the heart; how much more would it suffice the Lord, Who saw how with his whole soul Peter said, *I love Thee.* It is not enough for our Lord, to answer once: He asketh a second time, and Peter answereth: He asketh a third time; and now Peter, wearied, as if our Lord doubted of his love, *Lord,* he saith, *Thou knowest all things: Thou knowest that I love Thee.* But our Lord so dealt with him, as if He said, thrice thou hast denied Me through fear: thrice confess Me through love. With that love and that charity He filled His disciples. Why? Because He hath set His house of defence very high: because when glorified He sent the Holy Ghost, He released the faithful from the guilt of the Law, that His feet might not dash against a stone.

VER.
13.

Mat.26,
69—75.

Acts 5,
29. 40.

John21,
15—17.

9. The rest is clear, my brethren, for it has often been treated of. (Ver. 13.) *Thou¹ shalt go upon the asp and the basilisk; the lion and the dragon shalt thou tread under thy feet.* Ye know who the serpent is, and how the Church treadeth upon him, as she is not conquered, because she is

¹ on this
verse,
see on
Ps.40,1.

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on her guard against his cunning. And after what manner he is a lion and a dragon, I believe you know also, beloved. The lion openly rages, the dragon lies secretly in covert: the devil hath each of these forces and powers. When the Martyrs were being slain, it was the raging lion: when heretics are plotting, it is the dragon creeping beneath us. Thou hast conquered the lion; conquer also the dragon: the lion hath not¹ crushed thee, let not the dragon deceive thee. Let us prove that it was the lion, when he openly did rage. Peter exhorting the Martyrs saith, *Know ye not that your adversary the devil goeth about like a roaring lion, seeking whom he may devour?* The lion openly raging sought whom he might devour: how does the dragon plot against us? By means of heretics. In fear of these, Paul, lest the Church should by them be corrupted from her virginity of faith, which she beareth in her heart, saith, *I have espoused you to one husband, that I may present you as a chaste virgin to Christ; but I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your mind should be corrupted from the simplicity that is in Christ.* A few women in the Church have bodily virginity: but the virginity of the heart all the faithful have. In the very matter of faith he feared that the heart's virginity would be corrupted by the devil: and those who have lost it, are uselessly virgins in their bodies. What does a woman who is corrupt in heart preserve in her body? Thus a Catholic married woman is before a virgin heretic. For the first is not indeed a virgin in her body, but the second has become married in her heart; and married not unto God as her husband, but unto the dragon. But what shall the Church do? *Thou shalt go upon the asp and the basilisk.* The basilisk is the king of serpents, as the devil is the king of wicked spirits. *The lion and the dragon thou shalt tread under thy feet.*

¹ al. 'let
not the
lion
crush'
1 Peter
5, 8.

² Cor.
11, 2. 3.

10. These are the words of God to the Church. (Ver. 14.) *Because he hath set his love in me, therefore will I deliver him.* Not only therefore the Head, which now sits in heaven, because He hath set His house of defence very high, to which no evil shall happen, neither shall any plague come nigh His dwelling; but we also, who are toiling on earth,

and are still living in temptations, whose steps are feared VER. 15. 16. for, lest they fall into snares, may hear the voice of the Lord our God consoling us, and saying to us, *Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my name.*

11. (Ver. 15.) *He shall call upon me, and I will hear him: yea, I am with him in trouble.* Fear not when thou art in trouble, as if the Lord were not with thee. Let faith be with thee, and God is with thee in thy trouble. There are waves on the sea, and thou art tossed in thy bark, because Christ sleepeth. Christ slept in the ship, while the men were perishing. If thy faith sleep in thy heart, Christ is as it were sleeping in thy ship: because Christ dwelleth in thee through faith, when thou beginnest to be tossed, awake Christ sleeping: rouse up thy faith, and thou shalt be assured that He deserts thee not. But thou thinkest thou art forsaken, because He rescueth thee not when thou thyself dost wish. He delivered the Three Children from the fire? Dan. 3, 29. 30. Did He, Who did this, desert the Maccabees? 2 Macc. 7. God forbid! He delivered both of these: the first bodily, that the faithless might be confounded; the last spiritually, that the faithful might imitate them. *I am with him in trouble: I will deliver him, and bring him to honour.*

12. (Ver. 16.) *With length of days will I satisfy him.* What is length of days? Eternal life. Brethren, imagine not that length of days is spoken of in the same sense as days are said to be long in summer, short in winter. Hath he such days to give us? That length is one that hath no end, eternal life, that is promised us in long days. And truly, since this sufficeth, with reason he saith, *will I satisfy him.* What is long in time, if it hath an end, satisfieth us not: for that reason it should not be even called long. And if we are covetous, we ought to be covetous of eternal life: long for such a life, as hath no end. Lo, a line in which our covetousness may be extended. Dost thou wish money without limit? Long for eternal life without limit. Dost thou wish that thy possession may have no end? Seek for eternal life. *With length of days will I satisfy him.*

13. *I will shew him my salvation.* Nor is this, my brethren, to be briefly passed over. *I will shew him my*

PSALM *salvation*: He means, I will shew him Christ Himself. Why?
XCI.
II. Was He not seen on earth? What great thing hath He to shew us? But He did not appear such as we shall see Him. He appeared in that shape in which those who saw Him crucified Him: behold, those who saw Him, crucified Him: we have not seen Him, yet we have believed. They had eyes, have not we? yea, we too have the eyes of the heart: but, as yet we see through faith, not by sight. When will it be sight? When shall we, as the Apostle saith, see Him *face to face*? which God promiseth us as the high reward of all our toils. Whatever thou toilest in, thou toilest for this purpose, that thou mayest see Him. Some great thing it is we are to see, since all our reward is seeing; and our Lord Jesus Christ is that very great sight. He Who appeared humble, will Himself appear great, and will rejoice us, as He is even now seen of His Angels. *In the beginning was the Word, and the Word was with God, and the Word was God.* Listen to the Lord Himself, Who gave this promise, saying in the Gospel, *He that loveth Me shall be loved of My Father, and I will love him.* And as if it were asked of Him, And what wilt Thou give to him who loveth Thee? He answereth, *I will manifest Myself to him.* Let us long for, and let us love Him: let us burn with love toward Him, if we are His betrothed. Our husband is absent, let us wait for Him: He Whom we are longing for will come. He hath given such a pledge, let not the spouse fear lest she be forsaken by her Husband. He doth not forfeit His pledge. What pledge hath He given? He hath poured out His blood. What pledge hath He given? He hath sent the Holy Ghost. Will the Husband forfeit such pledges? If He loved us not, He would not give such pledges. He loveth us now. O that we could love Him as He doth? "No man hath greater love, that that he lay down his life for his friends:" and how can we lay down our lives for Him? What doth it profit Him, since He hath set His house of defence very high, nor doth any scourge come nigh His dwelling? But what saith John? *Even as Christ laid down His life for us, we ought to lay down our lives for the brethren.* Each man who layeth down his life for his brother, layeth it down for Him: just as in feeding his

1 Cor.
13, 12.

John 1,
1.

John 14,
21.

John 15,
13.

1 John
3, 16.

brother, he is feeding Christ. *Inasmuch as ye have done it* VER. 15. 16.
unto one of the least of these, ye have done it unto Me. Let Mat. 25,
 us love and imitate Him: let us run after his ointments, as is 40.
 said in the Song of Solomon: *Because of the savour of thy* c. 1, 3.
good ointments, we will run after thee. For He came, and
 gave forth a savour that filled the world. Whence was that
 fragrance? From heaven. Follow then towards heaven, if thou
 do not answer falsely when it is said, Lift up your hearts, lift
 up your thoughts, your love, your hope: that it may not rot
 upon the earth. Thou darest not put wheat on the damp
 earth, lest it rot; because thou hast toiled and reaped, thou
 hast threshed and winnowed it. Dost thou seek a spot for
 thy wheat, and seekest thou not a place for thy heart? seekest
 thou not a place for thy treasure? Do whatever thou canst
 on earth; spend, thou shalt not lose, but store up. And who
 keepeth thy treasure? Christ, Who also keepeth thee.
 He knoweth how to keep thee; knoweth He not how to
 keep thy treasure? But why doth He wish that thou
 change the place of thy treasure, except that thou mayest
 change the place of thy heart? For no man concerneth
 himself except about his treasure. How many are there
 here who are now my listeners, and yet their heart is no
 where but in their money bags? Ye are on earth, because
 what ye love is on earth: let that be sent to heaven, and
 there will be thy heart. *For wherever thy treasure is, there* Matt. 6,
will be thy heart also. 21.

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LAT.
XCI.*A Sermon to the people, preached on Saturday.*

1. LISTEN to the Psalm: may the Lord grant to us to open
 the mysteries herein contained: whiles that, for remedy of
 weariness, they are diversely and variously explained. For
 God teacheth us no other hymn but that of faith, hope, and
 charity: that our faith may be firm in Himself, as long as
 we do not see Him, believing in Him Whom we do not see,
 that we may rejoice when we see Him, and the appearance
 of His light may succeed to our faith, when it will no longer
 be said to us, Believe what thou seest not; but, rejoice that

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thou seest. Let our hope also be immutable, and fixed in Him, let it not totter and fluctuate, let it not be tossed about; as God Himself, in Whom it is fixed, cannot be tossed. For now it is called hope: but then it will not be hope, but reality. For as long as that which is hoped is not seen, is it called hope, in the Apostle's words, *But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.* Patience then only is needful, until what is promised shall come. But no one is patient in a good estate. When patience is required of a man, he is in adversity: when it is said, Be patient, endure, sustain: it is trouble, under which God wills thee to be courageous, enduring, of long suffering, patient. But does He Who has promised deceive in ought? The physician draws his knife to cut the wound, and says to him whom he is about to cut, Be patient, sustain, endure: in pain he demands patience, but after it he promises health. And he who endures pain under the physician's knife, unless he sets before his mind the health which he has not yet, fails under the pain which he suffers. There are therefore many evils in this world, within, and without: they never cease: stumbling-blocks abound: no one feels them, except he who treads the path of God. He is told in all the pages of divine Scripture to endure the present, hope for the future, love Whom he seeth not, that he may embrace Him when he seeth Him. For charity, which is joined in the third place to faith and hope, is above faith and hope: because faith is of things which are not seen; but it will be sight, when they shall be seen: and hope is of what is not possessed: which, when the thing itself reaches us, will not be any longer hope, because we shall possess it, not hope for it: but charity knoweth not but to increase more and more. For if we love Whom we see not, how shall we love when we see Him? Let then our longing increase. We are not Christians, except on account of a future life: let no one hope for present blessings, let no one promise himself the happiness of the world, because he is a Christian: but let him use the happiness he hath, as he may, in what manner he may, when he may, as far as he may. When it is present, let him give thanks for the consolation

Rom. 8,
24. 25.

of God: when it is wanting, let him give thanks to the Divine justice. Let him always be grateful, never ungrateful: let him be grateful to his Father, Who soothes and caresses him: and grateful to his Father when He chasteneth him with the scourge, and teacheth him: for He ever loveth, whether He caress or threaten: and let him say what ye have heard in the Psalm: (ver. 1.) *It is a good thing to give thanks unto the Lord; and to sing praises unto Thy Name, Thou Most Highest.*

2. This Psalm is entitled, a Psalm to be sung on the Sabbath day. Lo, this day is the Sabbath, which the Jews at this period observe by a kind of bodily rest, languid and luxurious. They abstain from labours, and give themselves up to trifles; and though God ordained the Sabbath, they spend it in actions which God forbids. Our rest is from evil works, theirs from good; for it is better to plough than to dance. They abstain from good, but not from trifling, works. God proclaims to us a Sabbath. What sort of Sabbath? First consider, where it is. It is in the heart, within us; for many are idle with their limbs, while they are disturbed in conscience. Every bad man cannot have a Sabbath: for his conscience is never at rest, he must needs live in turmoil; but he who has a good conscience, is tranquil; and that very tranquillity is the Sabbath of the heart. For it listeneth to the promises of the Lord: and if it toils in the present time, it expands in the hope of the future, and every cloud of sorrow is calmed; as the Apostle saith, *Rejoicing in hope.* That very joy in the tranquillity of our hope, is our Sabbath. This is the subject of praise and of song in this Psalm, how a Christian man is in the Sabbath of his own heart, that is, in the quiet, tranquillity, and serenity of his conscience, undisturbed; hence he tells us here, whence men are wont to be disturbed, and he teaches thee to keep Sabbath in thine own heart.

3. The first thing is, that thou thyself, if thou hast made any advancement, praise God for that wherein thou hast advanced, because it is His gift, and not thy deserving. Hence begin the Sabbath, by not attributing these gifts to thyself, as if thou hadst not received what thou hast received: nor excusing thyself for the evil that thou doest,

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because it is thy own. For perverse and agitated men, who do not keep Sabbath, ascribe their evil deeds to God, their good ones to themselves. If he hath done ought of good, he saith, I did it: if of evil, he seeketh whom he may accuse, that he may not confess to God. And what is this? He seeketh whom he may accuse? If he is not very wicked, he hath Satan at hand to accuse: he saith, Satan did it, he persuaded me: as if Satan had the power of compelling him. He hath indeed cunning in persuading. But if Satan were speaking, and God were silent, thou wouldest have an occasion for self-excuse: but thy ears are between God admonishing, and the serpent suggesting. Why are they turned in one direction, and turned away from the other? Satan ceaseth not to persuade evil: but neither doth God cease to admonish us to good^d. But Satan doth not compel thee against thy will: it is in thy power to consent, or not to consent. If thou hast done any thing wrong by Satan's persuasion, dismiss Satan, accuse thyself, that by thy self-accusation thou mayest deserve the mercy of God. Dost thou wish to accuse one who hath no pardon? Accuse thyself, and thou receivest indulgence. Besides, many do not accuse Satan, but their fate. My fate led me, saith one: when you ask him, why did you do it? why did you sin? he replies, by my evil fate. Lest he should say, I did it; he points to God as the source of his sin: with his tongue he blasphemeth. He saith not this indeed openly as yet, but listen, and see that he saith this. You ask of him, what is fate: and he replies, evil stars. You ask, who made, who appointed the stars; he can only answer, God. It follows, then, that whether he doth so directly or indirectly^e, still he accuseth God, and when God punisheth sins, he maketh God the author of his own sins. It cannot be that God punishes what He hath wrought: He punisheth what thou doest, that He may set free what He hath wrought. But sometimes, setting aside every thing else, they attack God directly: and when they sin, they say, God willed this; if God had not willed it, I should not have sinned. Does He

^d One Ms. adds, "Thy Creator is not heard, what good things He grants, and the rebel destroyer is heard."

^e Sive per transennam sive per cannam longam, sive per proximum.

warn thee for this, that not only He may not be listened to, VER. 2. to keep thee from sin, but even be accused because thou dost sin? What then doth this Psalm teach us? *It is a good thing to confess¹ unto the Lord.* What is to confess unto the Lord? In both cases: both in thy sins, because thou hast done them; and in thy good works, confess unto the Lord, because He hath done them. Then shalt thou *sing unto the Name of God, the Most Highest*: seeking the glory of God, not thine own; His Name, not thine. For if thou seekest the Name of God, He also seeketh thy name; but if thou hast neglected the Name of God, He also doth blot out thine. But how did I say, He seeketh thy name? As He said to His disciples when they came, after He sent them to preach the Gospel. After they had wrought many miracles, and had cast out devils in the Name of Christ, they said on their return, *Lord, even the devils are subject unto us in Thy Name.* They said, indeed, *in Thy Name*; but He saw in them that they were rejoicing in their glorification, and were puffing up themselves with pride, because they had power given them to drive out devils. He saw that they were seeking their own glory, and said to them, seeking and indeed keeping in store their names in Himself, *In this rejoice not; but rather rejoice, because your names^{Luke 10, 17-20.} are written in heaven.* Behold, where thou hast a name, if thou neglect not the Name of God. *Sing, therefore, on the psaltery*, unto the Name of God, that thy name may be established before God. But what is a psaltery, my brethren? It is a kind of instrument, which has strings. Our work is our song: whoever does good works, playeth with a psaltery unto God: whoever confesses with the mouth, singeth unto God. Sing therefore with thy mouth: play unto him with thy works. For what purpose?

4. Ver. 2. *To tell of Thy mercy early in the morning, and of Thy truth in the night season.* What is the meaning of this; that the mercy of God is to be told us in the morning, and in the night the truth of God? The morning is, when it is well with us; the night, the sadness of tribulation. What then did he say in brief? When thou art prosperous, rejoice in God, for it is His mercy. Now, perhaps thou wouldest say, If I rejoice in God, when I

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am prosperous, because it is His mercy; what am I to do when I am in sorrow, in tribulation? It is His mercy, when I am prosperous; is it then His cruelty, when I am in adversity? If I praise His mercy when it is well with me, am I then to exclaim against His cruelty when it is ill? No. But when it is well, praise His mercy: when ill, praise His truth: because He scourgeth sins, He is not unjust. Daniel was in the night-season, when he was praying: for he was in the captivity of Jerusalem, he was in the power of enemies. Then the Saints suffered many evils: then he himself was cast into the den of lions; then the

Dan. 3, 21. Three Children were thrown into the fire. The people of Israel suffered these evils in the captivity: it was the night-season. During the night Daniel confessed the truth

Dan. 9, 5. of God: he said in his prayer, *We have sinned, and committed iniquity, and have done wickedly. O Lord, righteousness belongeth unto Thee: but unto us confusion of face.* He told of the truth of God during the night-season. What is it to tell of the truth of God in the night-season? Not to accuse God, because thou sufferest aught of evil: but to attribute it to thy sins, His correction: to tell of His lovingkindness early in the morning, and of His truth in the night-season. When thou dost tell of His lovingkindness early in the morning, and of His truth in the night-season, thou dost always praise God, always confess to God, and sing unto His Name.

5. Ver. 3. *Upon a psaltery of ten strings, with a song, and upon the harp.* Ye have not heard of the psaltery of ten strings for the first time: it signifies the ten commandments of the Law. But we must sing upon that psaltery, and not carry it only. For even the Jews have the Law: but they carry it: they sing not. Who are they who sing? Those who work. This is but little: those who work in a sullen spirit, do not yet sing. Who are they who sing? Those who do well with cheerfulness: for there is
2 Cor. 9, 7. cheerfulness in singing. And what saith the Apostle? *For God loveth a cheerful giver.* Whatever thou doest, do with cheerfulness: then thou dost a good work and well. But if thou doest it in sullenness, it is done with thee, thou dost it not: and thou rather carriest the instru-

ment, thou dost not sing. *Upon a psaltery of ten strings, with a song, and upon the harp.* This means, in word and deed; 'with a song,' in word; 'upon the harp,' in work. If thou speakest words alone, thou hast, as it were, the song only, and not the harp: if thou workest, and speakest not, thou hast the harp only. On this account both speak well and do well, if thou wouldest have the song together with the harp.

6. (Ver. 4.) *For Thou, Lord, hast made me glad through Thy works; and I will rejoice in giving praise for the operations of Thy hands.* Ye see what he saith. Thou hast made me living well, Thou hast formed me: if by chance I do aught of good, I will rejoice in the work of Thy hands: as the Apostle saith, *For we are His workmanship, created unto good works.* For unless He formed thee to good works, thou wouldest not know any works but evil. *He who speaketh a lie, he speaketh of his own:* this the Gospel saith. Every sin is a lie; for every thing that is against the law, and against truth, is called a lie. What then doth He say? *He that speaketh a lie, he speaketh of his own;* that is, he that sinneth, sinneth of his own. Observe the sentence in converse. For if he who speaketh a lie, speaketh of his own: it follows that he who speaketh the truth, speaketh from God. Therefore it is said in another place, *let God be true, but every man a liar.* Thou art not told in this passage, Go, lie without fear, as thou art a man: nay, behold thyself a man, because thou liest; and that thou mayest be true, drink in truth, that thou mayest break forth of God, and that thou mayest be true. Because thou canst not have truth from thy own self, it remains that thou drink it thence, whence it floweth: as if thou hast gone back from the light, thou art in darkness: as a stone glows not with its own heat, but either from the sun or fire, and if thou withdraw it from the heat, it cools: there it appears, that the heat was not its own; but it became heated either by the sun or by fire: thus thou also, if thou withdraw from God, wilt become cold; if thou approach God, thou wilt warm: as the Apostle saith, *fervent in spirit.* Also what saith he of the light? If thou approach Him, thou wilt be in light; therefore saith the Psalm, *Look upon Him, and be*

VER.
4.

Eph. 2,
10.

John 8,
44.

Rom. 3,
4.

1¹ ructes

Rom.
12, 11.

Ps. 34, 5.
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lightened; and your faces shall not be ashamed. Because therefore thou canst do no good, unless lightened by the light of God, and warmed by the Spirit of God; when thou shalt see thyself working well, confess unto God, and say what the Apostle saith; say unto thyself, that thou be not puffed up, *For what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* Here therefore he praiseth God, and teacheth us a good confession: *Thou, Lord, hast made me glad through Thy works; and I will rejoice in giving praise for the operations of Thy hands.*

1 Cor. 4,
7.

7. What are we to say of those who live bad but prosperous lives? For hence he who loveth the Sabbath hath a disturbed mind; he seeth himself daily engaged in good works, and toiling in narrow circumstances, perhaps in family poverty, perhaps in hunger, thirst, and nakedness, perhaps doing good works in prison, and the man who sent him into prison living a wicked life, and glorying in it; a most wicked thought against God entereth his heart, and he saith, God, wherefore do I serve Thee? why do I obey Thy words? I have not seized another's goods, I have not committed theft, I have not slain a man, I have not coveted any man's possession, I have not borne false witness against any one, I have not done disrespect to my father or mother, I have not bowed down before idols, I have not taken the Lord's Name in vain: I have kept myself from sin. He enumerates the ten strings, that is, the ten precepts of the Law, and questioneth himself in each, and seeth that he hath not sinned, not in one: and he is sorrowful that he suffereth such evils. And those who, I do not say, touch some of the strings, but touch not even the psaltery itself, and work no good, consult idols, and perhaps then appear Christians, when their family suffereth no evil, but when there is any tribulation there, they run to some soothsayer, diviner, or astrologer? Christ's name is repeated before him: he sneers, and screws his mouth. It is said to him, Believer, dost thou consult an astrologer? He replieth, Begone from me: he discovered to me my goods, which I had otherwise lost, and remained in wailing. Good man, dost thou not sign thyself with the cross of Christ? Even

the law prohibits all these things. Rejoicest thou that thou hast found thy goods: art thou not sad that thou art thyself lost? How much better would it be that thy coat should perish than thy soul? He sneers at all this: he is insulting to his parents, he hateth his enemy, he pursueth him even unto death: he stealeth when he hath found opportunity, or ceaseth not to bear false witness; he layeth wait against his neighbour's wife, he coveteth his neighbour's goods: he doeth all these things, and flourisheth in riches, in honours, in the good things of this world. That wretched man who doeth good, and suffereth evils, seeth him, becometh disturbed, and saith, O God, the wicked, I imagine, please Thee, and Thou hatest the good, and lovest those who work iniquity. If he is excited, and consenteth to this thought, he will lose the Sabbath from his heart: he now beginneth not to listen to this psaltery; he hath departed thence, he singeth without reason, *It is a good thing to give thanks* ver. 1. *unto the Lord; and to sing praises unto Thy Name, O Most Highest.* The Sabbath being now lost in the inner man, and the tranquillity of his heart being shut out, and good thoughts repelled, he now beginneth to imitate him whom he seeth flourishing amid his evil deeds; and turneth himself also to evil works. But God is long-suffering, because He is eternal, and He knoweth the day of His own judgment, where He weigheth all things.

8. Teaching us this, what saith he? (ver. 5.) *O Lord, how glorious are Thy works: Thy thoughts are made very deep.* Verily, my brethren, there is no sea so deep as these thoughts of God, Who maketh the wicked flourish, and the good suffer: nothing so profound, nothing so deep: therein every unbelieving soul is wrecked, in that depth, in that profundity. Dost thou wish to cross this depth? Remove not from the wood of Christ's Cross: thou shalt not sink: hold thyself fast to Christ. What do I mean by this, hold fast to Christ? It was for this reason that He chose to suffer on earth Himself. Ye have heard, while the prophet was being read, how He *did not turn away His back from the smiters*, Is. 50, 6. *and His face from the spittings of men, how He turned not His cheek from their hands;* wherefore chose He to suffer all these things, but that He might console the suffering?

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He could have raised His flesh at the last day: but then thou wouldest not have had thy ground of hope, since thou hadst not seen Him. He deferred not His resurrection, that thou mightest not still be in doubt. Suffer then tribulation in the world with the same end as that which thou hast observed in Christ: and let not those who do evil, and flourish in this life, move thee. *Thy thoughts are very deep.* Where is the thought of God? Rejoice not as the fish who is exulting in his bait: the fisherman hath not drawn his hook: the fish hath as yet the hook in his jaws. And what seemeth to thee long, is short; all these things pass over quickly. What is the long life of man to the eternity of God? Dost thou wish to be of long-suffering? Consider the eternity of God. For thou regardest thy few days, and in thy few days thou dost wish all things to be fulfilled. What things? The condemnation of all the wicked: and the crowning of all the good: dost thou wish these things to be fulfilled in thy days? God fulfilleth them in His own time. Why dost thou suffer weariness? He is eternal: He waiteth: He is of long-suffering: but thou sayest, I am not of long-suffering, because I am mortal. But thou hast it in thy power to become so: join thy heart to the eternity of God, and with Him thou shalt be eternal. For what is said of temporal things? *All flesh is grass: and all the goodliness thereof is as the flower of the field: the grass withereth, and the flower fadeth.* All things, then, wither and fade: but not that Word: for *the Word of our God shall stand for ever.* The grass passeth away, the glory of the grass passeth away, but thou hast where to hold thyself fast: "The Word of the Lord abideth for ever." Say then unto Him, *Thy thoughts are very deep.* Thou hast laid hold of the wood, thou art crossing that depth. Seest thou any thing there? understandest thou any thing there? I understand, thou sayest. If thou art a Christian, and well instructed, thou sayest: God reserveth all things for His own judgment. The good suffer, because they are chastened as sons: the wicked exult, because they are condemned as strangers. A man hath two sons: the one he chasteneth, the other he dismisseth: the one doeth ill, and he is not punished by his father: the other, as soon as he moves, is beaten with the

Is. 40,
6-8.

hand, and scourged. Why is the one dismissed, the other scourged, except because for the one who is beaten, the heritage is preserved, while he who is dismissed is disinherited? He seeth that he hath no hope, and therefore letteth him go that he may do as he pleaseth, but the boy who is punished, if he hath no heart, and is imprudent and foolish, congratulateth his brother who is not beaten: and groaneth for himself, saying in his heart, "My brother doeth so many wicked acts, whatever he pleaseth he doeth against the command of my father, and no one giveth him a hard word: I, as soon as I move, am beaten!" He is foolish, unwise; he attendeth to what he suffereth, but not to what is reserved for the other.

VER.
5-8.

9. For this reason, after saying, (ver. 6, 7.) *Thy thoughts are very deep*, he at once subjoins: *An unwise man doth not well consider this, and a fool doth not understand it.* What are the things which an unwise man doth not well consider, and which a fool doth not understand? *When the ungodly are green as the grass.* What is, *as the grass?* They flourish when it is winter, but they will wither in the summer. Thou observest the flower of the grass? What more quickly passeth by? What is brighter? What is greener? Let not its verdure delight thee, but fear its withering. Thou hast heard of the ungodly being green as the grass: hear also of the righteous: *For lo.* In the mean while, consider the ungodly; they flourish as the grass; but who are they who understand it not? The foolish and unwise. *When the ungodly are green as the grass, and all men look upon the workers of iniquity.* All who in their heart think not aright of God, look upon the ungodly when they are as green as grass, that is, when they flourish for a time. Why do they look upon them? *That they may be destroyed for ever.* For they regard their momentary bloom, they imitate them, and wishing to flourish with them for a time, perish for evermore: this is, *That they may be destroyed for ever.*

10. Ver. 8. *But Thou, Lord, art the Most Highest for evermore.* Waiting above in Thy eternity until the season of the wicked be past, and that of the just come. *For lo.* Listen, brethren. Already he who speaketh (for he speaketh

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in our person, in the person of Christ's body, for Christ speaketh in His own body, that is, in His Church,) hath joined himself unto the eternity of God: as I a little before was saying unto you, God is longsuffering and patient, and alloweth all those evil deeds which He seeth to be done by wicked men. Wherefore? because He is eternal, and seeth what He keepeth for them. Dost thou also wish to be longsuffering and patient? Join thyself to the eternity of God: together with Him wait for those things which are beneath thee: for when thy heart shall have cleaved unto the Most Highest, all mortal things will be beneath thee: say then what follows, *For lo, thine enemies shall perish.* Those who now flourish, shall afterwards perish. Who are the enemies of God? Brethren, perhaps ye think those only enemies of God who blaspheme? They indeed are so, and those wicked men who neither in tongue nor in thought cease to injure God. And what do they do to the eternal, most high God? If thou strike with thy fist upon a pillar, thou art hurt: and thinkest thou that where thou strikest God with thy blasphemy, thou art not thyself broken? for thou doest nothing to God. But the enemies of God are openly blasphemers, and daily they are found hidden. Beware of such enmities of God. For the Scripture revealeth some such secret enemies of God: that because thou knowest them not in thy heart, thou mayest know in God's Scriptures, and beware of being found with them. James saith openly in his Epistle, *Know ye not that the friendship of the world is enmity with God?* Thou hast heard. Dost thou wish not to be an enemy of God? Be not a friend of this world: for if thou art a friend of this world, thou wilt be an enemy of God. For as a wife cannot be an adulteress, unless she be an enemy to her own husband: so a soul which is an adulteress through its love of worldly things, cannot but be an enemy to God. It feareth, but loveth not: it feareth punishment, but is not delighted with righteousness. All lovers of the world, therefore, are enemies of God, all the curious after trifles, all consulters of diviners, astrologers, and evil spirits. Let them enter, or not enter, Churches: they are enemies of God. They may flourish for a season like grass, but they will perish, when He beginneth to visit

James
4, 4.

them, and pronounce His sentence upon all flesh. Join VER. thyself to the Scripture of God, and say with this Psalm, 9. 10.
 (ver. 9.) *For lo, thine enemies shall perish.* Be not found there, where they shall perish. *And all the workers of iniquity shall be destroyed.*

11. But thou, who now art in toil, what will be thy hope, when God's enemies shall perish, and all the workers of iniquity shall be destroyed? Thou who among these stumbling-blocks, among men's wickednesses dost groan, who art troubled in the flesh, but rejoicest in heart: what will then be thy hope, O Thou Body of Christ? O Christ, Thou Who in heaven sittest on the Father's right hand, but with Thy feet and Thy hands dost toil on earth, and sayest, *Saul, Saul, why persecutest thou Me?* What hope wilt Thou Acts 9, have, when God's enemies shall perish, and all who work 4. iniquity shall be destroyed? What lot will be Thine? (Ver. 10.) *But mine horn shall be exalted like the horn of an unicorn.* Why did he say, *like the horn of an unicorn?* Sometimes an unicorn signifies pride, sometimes it means the lifting up of unity; because unity is lifted up, all heresies shall perish with the enemies of God. And *mine horn shall be exalted like an unicorn.* When will it be so? So LXX *and mine old age shall be in the fatness of mercy.* Why did he say, *my old age?* He means, my last days; as our old age is the last season in our lives, so the whole of what the body of Christ at present suffereth in labours, in cares, in watchings, in hunger, in thirst, in stumbling-blocks, in wickednesses, in tribulations, is its youth: its old age, that is, its last days, will be in joy. And beware, beloved, that ye think not death meant also, in that he hath spoken of old age: for man groweth old in the flesh for this reason, that he may die. The old age of the Church will be white with good works, but it shall not decay through death. What the head of the old man is, that our works will be. Ye see how the head groweth old, and whiteneth, as fast as old age approacheth. Thou sometimes dost seek in the head of one who groweth old duly in his own course a black hair, yet thou findest it not: thus when our life shall have been such, that the blackness of sins may be sought, and none found, that old age is youthful, is green, and ever will be green. Ye have

PSALM
XCII. heard of the grass of sinners, hear ye of the old age of the righteous: *My old age shall be in the fatness of mercy.*

12. Ver. 11. *And Mine eye hath beheld on mine enemies.* Whom doth he call his enemies? All the workers of iniquity. Do not observe whether thy friend be wicked: let an occasion come, and then thou provest him. Thou beginnest to go contrary to his iniquity, and then thou shalt see that when he was flattering thee, he was thy enemy; but thou hadst not yet knocked, not to raise in his heart what was not there, but that what was there might break out. *Mine eye also hath looked upon mine enemies: and mine ear shall hear his desire of the wicked that rise up against me.* When? In my old age. What is, in old age? In the last times. And what shall our ear hear? Standing on the right hand, we shall hear what shall be said to them that are on the left:

Mat. 25,
41. *Depart into everlasting fire, prepared for the devil and his angels.* The righteous shall not fear for the dreadful hearing. Ye know that it is said in a Psalm, *The righteous shall be had in everlasting remembrance; He will not be afraid of any evil hearing.* What evil hearing? *Depart into everlasting fire, prepared for the devil and his angels.*

Ps. 112,
6. *And mine ear shall hear upon the wicked that rise up against me.*

13. The grass withereth, the flower of sinners dieth away: what of the righteous? (Ver. 12.) *The righteous shall flourish like a palm tree.* The ungodly are green as grass; *The righteous shall flourish like a palm tree.* By the palm tree he signifieth height. Possibly he had also this meaning in the palm, that in its extremities it is beautiful: so that thou mayest trace its beginning from the earth, its end in its top-most branches, wherein its whole beauty dwelleth. The rough root appeareth in the earth, the beautiful foliage toward the sky. Thy beauty too, then, shall be in the end. Thy root is fixed fast: but our root is upward. For our root is Christ, Who hath ascended into heaven. Humbled, he shall be exalted; *he shall spread abroad like a cedar in Libanus.* See what trees he spoke of: the righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus. When the sun hath gone forth, doth the palm-tree wither? Doth the cedar die? But when the sun

hath been glowing for some hours, the grass drieth up. The judgment, therefore, shall come, that sinners may wither, and the faithful flourish. *He shall spread abroad like a cedar in Libanus.* VER.
12, 13.

14. Ver. 12, 13. *Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God. They shall be yet more increased in fruitful old age, and shall be quiet, that they may shew it forth.* Such is the sabbath, which but a little while ago I commended unto you, whence the Psalm hath its title. *They shall be quiet, that they may shew it forth.* Wherefore are they quiet that shew it forth? The grass of sinners moveth them not: the cedar and palm-tree not even in tempests are bent. They are therefore quiet, that they may shew it forth: and with reason, since at present they must shew it forth even unto men who mock at it. O wretched men, who are lovers of the world! Those who are planted in the house of the Lord, shew it to you: those who praise the Lord with song and lute, in word and deed, shew it forth to you, and tell you. Be not seduced by the prosperity of the wicked, admire not the flower of grass: admire not those who are happy only for a season, but miserable unto eternity. That happiness which now appeareth outwardly is not true; they are not happy in heart, because they are tortured by a bad conscience. But be thou quiet, trusting in the promises of the Lord thy God. For what wilt thou shew forth in thy quietness? *How true the Lord my strength is: and that there is no unrighteousness in Him.* Listen, my brethren, if ye are planted in the house of the Lord; if ye wish to flourish like a palm-tree, and to spread abroad like a cedar in Libanus, and not to wither like grass when the sun is hot; as those who appear to flourish when the sun is absent. If then ye wish not to be as grass, but as the palm-tree and the cedar, what will ye shew forth? *How true the Lord my strength is: and that there is no unrighteousness in Him.* How is it there is no unrighteousness? A man committeth so great crimes; he is well, he hath sons, a plentiful house, he is full of pride, is exalted by his honours, is revenged on his enemies, and doeth every evil deed; another man, inno-

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cent, attending to his own affairs, not robbing another's goods, doing nothing against any one, suffereth in chains, in prison, tosseth and sigheth in poverty. How is it that there is no unrighteousness in Him? Be quiet, and thou shalt know: for thou art disturbed, and in thy chamber thou dost darken thy light. The eternal God doth wish to shine upon thee: do not then make thee cloudy weather from thy own disturbed mind. Be quiet within thyself, and see what I say unto thee. Because God is eternal, because for the present He spareth the bad, bringing them to repentance: He scourgeth the good, instructing them in the way unto the kingdom of heaven: *There is no unrighteousness in Him*: fear not. Behold, I have been so much scourged, it is clear, I confess, I have sinned: for I do not call myself righteous. For this is what most say; when any one is by chance in any misery, in pain, thou goest in to console him: and he replieth, I have sinned, I confess, there are sins which I confess to be mine; but have I sinned as deeply as this man hath? I know how great sins he committed: I have sinned, I confess unto God, but less than he hath; and, behold, he suffereth no evil. Be not disturbed, be quiet, that thou mayest know *how true the Lord is: and that there is no unrighteousness in Him*. What if He now scourgeth thee, because He is not keeping for thee the flame everlasting? What, if He leaveth this man unpunished now, because he is doomed to hear, *Depart into everlasting fire*. But when? when thou shalt be placed at the right hand, then shall it be said to those placed on the left, *Depart into the everlasting fire, which is prepared for the devil and his angels*. Let not therefore those things move thee: Be quiet, keep sabbath, and shew *how true the Lord my strength is: and that there is no unrighteousness in Him*.

LAT.
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A Sermon to the people.

WE heard the title of this Psalm, while it was reading: and it is not difficult to understand its meaning from the

Scripture of God, that is, from the book of Genesis: for in TITLE. the title we are, as it were, warned upon the threshold what we are to look for within. It is entitled, *The Song of praise of David himself, on the day before the sabbath, when the earth was founded.* Remembering then what God did through all those days, when He made and ordained all things, from the first up to the sixth day, (for the seventh He sanctified, because He rested on that day after all the works, which He made very good,) we find that He created on the sixth day (which day is here mentioned, in that he saith, *before the Sabbath*) all animals on the earth; lastly, He on that very day created man in His own likeness and image. For these days were not without reason ordained in such order, but for that ages also were to run in a like course, before we rest in God. But then we rest if we do good works. As a type of this, it is written of God, *God rested on the seventh day,* Gen. 1. and 2, 1—3. when He had made all His works very good. For He was not wearied, so as to need rest, nor hath He now left off to work, for our Lord Christ saith openly, *My Father worketh* John 5, 17. *hitherto.* For He saith this unto the Jews, who thought carnally of God, and understood not that God worketh in quiet, and always worketh, and is always in quiet. We also, then, whom God willed then to figure in Himself, shall have rest after all good works. And indeed, our good works, brethren, which we do here in the world before our rest, are in a manner toilsome; and that rest is in hope, it is not attained in its reality: and unless it was in hope, we should fail in our labour; but our toilsome and good works pass over. For what is so good, as to give bread unto the hungred? and what we were listening to just now, whilst the Gospel was reading, what is so good, as that which he advised generally, *He that hath two coats, let* Luke 3, 11. *him impart to him that hath none; and he that hath meat,* *let him do likewise?* To clothe the naked, is a good work: will this good work be evermore? It hath a little toil in it; but it hath a solace in the hope of future rest. But how much toil hast thou in clothing the naked? A good work doth not toil much: a bad work hath toil. For he who clotheth the naked, if he hath whence to do so, toileth not: if he hath not whence to do so, *Glory to God in the highest,* Luke 2, 14.

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and on earth peace to men of good will. But who counteth how much he toileth who chooseth to despoil one clothed? and yet these things too will pass away, when we shall have reached that rest, where there is no one hungry to be fed, no one naked to be clothed. And because these good works are doomed to pass away, that sixth day also, when those very good works are perfected, hath an evening; but in the Sabbath we find no evening, because our rest shall have no end: for evening is put for end. As therefore God made man in His own image on the sixth day: thus we find that our Lord Jesus Christ came into the sixth age, that man might be formed anew after the image of God. For the first period, as the first day, was from Adam until Noah: the second, as the second day, from Noah unto Abraham: the third, as the third day, from Abraham unto David: the fourth, as the fourth day, from David unto the removal to Babylon: the fifth period, as the fifth day, from the removal to Babylon unto the preaching of John. The sixth day beginneth from the preaching of John, and lasteth unto the end: and after the end of the sixth day, we reach our rest. The sixth day, therefore, is even now passing. And it is now the sixth day, see what the title hath; *On the day before the sabbath, when the earth was founded.* Let us now listen to the Psalm itself: let us enquire of it, how the earth was made, whether perhaps the earth was then made: and we do not read so in Genesis. When, therefore, was the earth founded? when, unless when that which hath been but now read in the Apostle taketh place: *If, he saith, ye are stedfast, immoveable.* When all who believe throughout all the earth are stedfast in faith, the earth is founded: then man is made in the image of God. That sixth day in Genesis signifieth this. But how did God make it? How was the earth founded? Christ came, that He might found the earth; *For other foundation can no man lay than is laid, which is Jesus Christ.* Of Him therefore the Psalm singeth.

1 Cor.
15, 58.

1 Cor. 3,
11.

2. Ver. 1. *The Lord reigneth, He is clothed with beauty; the Lord is clothed with strength, and is girded.* We see that He hath clothed Himself with two things: beauty and strength. But why? That He might found

the earth. So it followeth, *He hath made the round world so sure, that it cannot be moved.* Whence hath He made it so sure? Because He hath clothed Himself in beauty. He would not make it so sure, if He put on beauty only, and not strength also. Why therefore beauty, why strength? For He hath said both: *The Lord reigneth, He is clothed with beauty; the Lord is clothed with strength, and is girded.* Ye know, brethren, that when our Lord had come in the flesh, of those to whom He preached the Gospel, He pleased some, and displeased others. For the tongues of the Jews were divided against one another: *Some said, He is a good Man; others said, Nay, but He deceiveth the people.* Some then spoke well, others detracted from Him, tore Him, bit and insulted Him. Towards those therefore whom He pleased, *He put on beauty; towards those whom He displeased, He put on strength.* Imitate then thy Lord, that thou mayest become His garment: be with beauty towards those whom thy good works please: shew thy strength against detractors. Hear the Apostle Paul imitating his Lord, how he too had beauty, had strength. *We are unto God, a sweet savour in Christ, in them that are saved, and in them that perish.* For those whom goodness pleaseth, are saved: those who detract from what is good, perish. For his own part, he had a sweet savour: yea, was a sweet savour: but, woe to the wretched who perish even in that sweet savour. For he saith not, "To some we are a sweet savour: to others we are an ill savour:" but, *we are a sweet savour in Christ, in every place, both in them that are saved, and in them that perish.* He addeth instantly; *to the one we are the savour of death unto death; and to the other, the savour of life unto life.* He had clothed himself with beauty to those to whom the savour was that of life unto life: to those with whom it was the savour of death unto death, he had put on strength. But if thou dost rejoice, when men praise thee, and thy good works please them: but when they revile thee, if thou failest in thy good works, and believest as it were that thou hast lost the fruit of thy good works, because thou findest revilers; thou hast not been steadfast: thou dost not belong to *the round world that cannot be moved.*

VER.

1.

John 7,

12.

2 Cor. 2,

14—16.

PSALM
XCIII.

The Lord is clothed with strength; and is girded. The Apostle Paul hath another passage on this very beauty and strength: *By the armour of righteousness, on the right hand and on the left.* See where he speaketh of beauty and strength: *By honour and dishonour.* In honour He is beautiful: in dishonour, strong. Among some he was proclaimed of to his honour: among others he was despised to his dishonour. He displayed beauty to those whom he pleased, strength against those whom he displeased. And thus he enumerateth all things unto the end, where he saith,

2 Cor. 6,
7. 8. 10.

As having nothing, and yet possessing all things; when he hath all things, he is beautiful: when he hath nothing, he is strong. It is therefore no wonder, if it followeth, *For He hath made the round world so sure, that it cannot be moved.* For how cannot the round world be moved? When all the faithful believe in Christ, and are prepared either to rejoice with those who praise, or to be strong toward those who revile Him: not to be softened by the tongues of those who praise Him, nor to be broken down by the tongues of those who revile Him.

3. Perhaps we should enquire respecting this word also, why he said, *He is girded.* Girding signifieth work: for every man then girdeth himself, when he is about to work. But wherefore did he use the word *præcinctus*, instead of *cinctus*? For he saith in another Psalm, *Gird Thee with Thy sword upon Thy thigh, O Thou most mighty: the people shall fall under Thee:* using the word *accingere*, not *cingere*, nor *præcingere*: this word being applied to the act of attaching any thing to the side by girding it. The sword of the Lord, wherewith He conquered the round world by killing iniquity, is the Spirit of God in the truth of the word of God. Wherefore is He said to bind His sword around His thigh? In another place, on another Psalm we have spoken in another manner of girding: but nevertheless, since it hath been mentioned, it ought not to be passed over. What is the girding on of the sword around the thigh? He meaneth the flesh by the thigh. For the Lord would not otherwise conquer the round world, unless the sword of truth came into the flesh. Why therefore is He here said to be girded in front (*præ-*

cinctus)? He who girdeth himself before, placeth something before himself, wherewith he is girded; whence it is said, He girded Himself before with a towel, and began to wash the disciples' feet. Because He was humble when He girded Himself with a towel. He washed the feet of His own disciples. But all strength is in humility: because all pride is fragile: therefore when He was speaking of strength, he added, *He is girded*: that thou mayest remember how thy God was girded in humility, when He washed His disciples' feet. Peter was shocked at his Lord, his Master, (why should I say his Master, when I said his Lord?) bending down before his own feet, and washing his feet: he was frightened, and said, *Lord, dost Thou wash my feet? Jesus answered, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet: Jesus answered him, If I wash thee not, thou hast no part with Me.* Peter, who had at first been shocked at the Lord washing his feet, was more shocked at the words, *Thou hast no part with Me*, and he believed that there was some mystery in the thing, and that it was not without a meaning that our Lord spoke so: therefore he answered, *Lord, not my feet only, but also my hands and my head*; but Jesus said unto him, *He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.* His washing their feet, therefore, did not refer to any mystery of cleanliness, but was intended as a pattern of humility: for He had said, *What I do thou knowest not now; but thou shalt know hereafter.* Let us see if they knew afterwards, let us see if He opened to them what He was doing, that we may see the Lord girded with strength; because the whole of strength is in humility. After He had washed their feet, again He sat down; He said unto them, *Ye call me Lord and Master: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; how ought ye also to do to one another's feet?* If therefore strength is in humility, fear not the proud. The humble are like a rock: the rock seems to lie downwards: but nevertheless it is firm. What are the proud? Like smoke: although they are lofty, they vanish. We ought therefore to ascribe our Lord's being

VER.
1.

John 13,
4—15.

PSALM XCIII. girded to His humility, according to the mention of the Gospel, that He was girded, that He might wash His disciples' feet.

4. There is another thing which we may understand in this word. We have said that he who girdeth himself in front, placeth before him what he attacheth to himself, that he may gird himself. Since then those who revile us sometimes do so when we are absent, as if behind our backs: sometimes before our face, as they did to the Lord when He was hanging on the Cross, *If Thou be the Son of God, come down from the Cross: thou hast not need of strength, when any one revileth thee in thy absence, because thou dost not hear, nor dost thou perceive: but if he speaketh to thy face, thou must needs be strong.* What does, 'Be thou strong,' mean? That thou mayest bear it: lest perhaps thou think thyself strong, as thou hearest, because thou strikest with thy fist when overcome with reviling. That is not strength, if thou strike when reviled, since thou art overcome by anger: and it is very foolish, to call a conquered man strong, when the Scripture saith, *He that ruleth his spirit is better than he that taketh a city.* He calleth the conqueror of his anger better than the conqueror of a city. Thou hast therefore a great adversary in thyself. When on hearing a reproach thy anger hath begun to rise, so that thou mayest return evil for evil, Prov. 16, 32. remember the Apostle's words, *not rendering evil for evil, or railing for railing.* Remembering these words, thou breakest down thy anger, thou preservest thy strength; and since he railed against thee in thy presence, not behind thy back, 1 Pet. 3, 9. thou art 'girt in front' with it.

5. Let us now hear the rest; the Psalm is short. *For He hath made the round world sure, which cannot be moved.* Ye see, brethren, many believe in Christ, there is a great multitude of them: and yet in this great crowd, ye have just heard while the Gospel was in reading, our Lord will come Matt. 3, 12. with His fan in His hand, and will purge His floor: *He will gather His wheat into the garner, but the chaff He will burn with unquenchable fire.* There are therefore throughout the whole earth both good and bad: the good are the wheat, the bad are the chaff. The threshing machine cometh into the floor: it bruiseeth the chaff, and purgeth the wheat.

What then is the round world, *which cannot be moved*. This VER. 1.
 He would not mention specially, if there were not also a round world that can be moved. There is a round world that shall not be moved. There is a round world that shall be moved. For the good who are stedfast in the faith are the round world: that no man may say¹, they are only in part of it; while the wicked¹ as the Donatists, who abide not in faith, when they have felt any tribulation, are throughout the whole world. There is therefore a round world moveable: there is a world immoveable: of which the Apostle speaketh. Behold, the round world moveable. I ask thee, of whom speaketh the Apostle in these words, *Of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some?* 2 Tim. 2, 17-19. Did these belong to the round world, that shall not be moved? But they were chaff: and as he saith, *they overthrow the faith of some*. He said not, Of all, and if he had said all, we must have understood all who belong to the city of Babylon, which must be condemned together with the devil; yet he said, *the faith of some*. And as if he were asked, And who can resist them? he addeth immediately, *Nevertheless, the foundation of God standeth sure*. (Behold thou hast the round world that shall not be moved,) *having this seal*,—what seal hath it as its sure foundation?—*The Lord knoweth them that are His*. This is the round world that shall not be moved; *The Lord knoweth them that are His*. And what seal hath it? *And let every one that nameth the name of Christ depart from unrighteousness*. Let him depart from unrighteousness: for he cannot depart from the unrighteous, for the chaff is mixed with the wheat until it is fanned. What say we, brethren? Even in the floor itself, it is a wonderful thing concerning the wheat: it parts from the chaff, when it is stripped, and yet does not leave the floor, when it is threshed. But when will it be altogether separated? When the winnowing fan shall come. As yet therefore the floor is in the round world: it must be that, if thou dost profit thyself, thou live among the unrighteous. From the unrighteous thou canst not depart: from unrighteousness depart. *Let every one that nameth the name of Christ depart from unrighteousness*, and he will be in *the round world that shall not be moved*.

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6. Ver. 2. *Thy throne is established from thence, O Lord.* What is, *from thence?* From that time. As if he said, What is the throne of God? Where doth God sit? In His Saints. Dost thou wish to be the throne of God? Prepare a place in thy heart where He may sit. What is the throne of God, except where God dwelleth? Where doth God dwell, except in His temple? What is His temple? Is it surrounded with walls? Far from it. Perhaps this world is His temple, because it is very great, and a thing worthy to contain God. It contains not Him by Whom it was made. And wherein is He contained? In the quiet soul, in the righteous soul: that is it that containeth Him. A great thing, my brethren! surely God is great; on the strong He is heavy: on the weak, light. Whom do I call strong? The proud, who presume in their own strength; for that weakness that is in humility is a greater strength. Hear the Apostle saying, *for when I am weak, then am I strong.* This is what I have set forth to you, that the Lord was girt with strength, when He was teaching humility. This therefore is the throne of God, which in another passage is openly spoken of in the prophet, *Upon whom shall My Spirit rest?* That is, where shall the Spirit of God rest, but on the throne or abode of God? Hear how he describes this seat. Perhaps you thought to hear of a marble house, large and spacious halls, resplendent and lofty ceilings. Hear what Is. 66. 2. God purposes for Himself: *Upon whom shall My Spirit rest? Upon the humble and the quiet, who trembleth at My words.* Behold, thou art humble and tranquil, and God dwelleth in thee. God is exalted, He dwelleth not in thee, if thou shalt choose to be exalted thyself. Surely thou dost wish to be exalted, that He may dwell in thee; be humble, and tremble at His words; and therein He dwelleth. He feareth not a trembling house, since He Himself strengtheneth it. *Thy throne is established from thence, O Lord.* 'From thence,' that is, 'from then.' This expression signifieth some particular time. From then. From when? Perhaps from the day *before the Sabbath: From thence,* because the title of the Psalm certifies us from whence; for on the sixth day, that is, in the sixth period of this world, the Lord came in the flesh. Plainly then, it must mean from the time when

2 Cor.
12, 10.

Is. 66. 2.

He came according to His humility, from the time He came VER.
 from the womb. For what saith another Psalm? *In the* 1.
shining of Saints from the womb; that is, that the saints Ps. 110,
 may be enlightened, that they may see God in the flesh; 3. LXX.
 and that the heart may be cleansed, that He may be seen in
 the Divine Nature. *In the shining of Saints from the*
womb. But what here followeth? That thou mightest not
 imagine that Christ had His origin in the womb: *Before the*
morning star I have begotten thee. He subjoined this, after
 saying, *In the shining of saints from the womb*, lest thou
 shouldest think that Christ began with the time of His birth,
 as Adam, as Abraham, as David began. *Before the morning*
star have I begotten thee; before every thing that is en-
 lightened. For by the morning star, he either signifieth all
 the stars; and by the stars, the times; because God made
 the stars for signs of the seasons, that thou mayest see that Gen. 1,
 Christ was born before all seasons: and He who is born 14.
 before seasons, cannot appear to be born in a season; since
 the seasons too are God's creation: and indeed, if all things John 1,
 were made by Him, the seasons also were made by Him. 3.
 Or surely, when he saith of Wisdom, *Before the morning*
star I have begotten thee; he meaneth, before every spirit
 which is enlightened. Listen, beloved. Since he had said,
from the womb, as if with due precaution for our faith, that
 we might not think that Christ began from the time when
 He was born from a Virgin's womb: he instantly subjoined,
Before the morning star I have begotten thee: thus here
 also, when he had said, *from thence*, that is, from the day
 before the Sabbath, from that sixth age of the world, when
 our Lord Christ came, and was born in the flesh, because
 He deigned to become a man for us, He Who was God, not
 only before Abraham, but before heaven and earth; He
 Who said, *Before Abraham was, I am*: not before Abraham John 8,
 only, but before Adam: not only before Adam, but before all 58.
 the angels, before heaven and earth; since all things were
 made through Him: he added, lest thou, attending to the
 day of our Lord's nativity, mightest think He commenced
 from that time, *Thy throne is established, O God*. But what
 God? *Thou art from everlasting*: for which he uses $\alpha\pi'$
 $\alpha\iota\omega\nu\omicron\varsigma$, in the Greek version; that word being sometimes

used for an age, sometimes for everlasting. Therefore, PSALM XCIII. O Thou Who seemest to be born *from thence*, Thou art from everlasting! But let not human birth be thought of, but Divine eternity. He began then from the time of His birth; He grew: ye have heard the Gospel. He chose disciples, He replenished them, His disciples began to preach. Perhaps this is what he speaketh of in the following verse.

Luke 2,
40. 52.

7. Ver. 3. *The floods lift up their voices.* What are these floods, which have lift up their voices? We heard them not: neither when our Lord was born, did we hear rivers speak, nor when He was baptized, nor when He suffered; we heard not that rivers did speak. Read the Gospel, ye find not that rivers spoke. It is not enough that they spoke: *They have lift up their voice:* they have not only spoken, but bravely, mightily, in a lofty voice. What are those rivers which have spoken? We have said, that we do not read of them in the Gospel: nevertheless, let us seek for them therein. For if we find them not there, where shall we find them? I could invent them for you, if I chose: but I should at once be not a faithful steward, but an impertinent fabulist. Let us seek in the Gospel: at the same time, let us ask what are the rivers which have lift up their voices. *Jesus stood and cried*, it is said in the Gospel. What did He cry? Behold now the head of those rivers crieth out: the very source of life, whence the rivers are to flow, first lifted up His own voice. And what did

John 7,
37—39.

Jesus stand up and cry? *He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.* The Evangelist subjoineth, *But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.* But when Jesus was glorified in His resurrection, and ascension into heaven, as ye know, brethren; after ten days had been fulfilled, on account of

Acts 2,
4.

some mystery, He sent His Holy Spirit, He filled His disciples. The Spirit itself was a mighty river, whence many rivers were filled. Of that river the Psalmist saith in

Ps. 46, 4.

another passage, *The rivers of the flood thereof shall make glad the city of God.* Rivers then were made to flow from

the belly of the disciples, when they received the Holy Spirit: themselves were rivers, when they had received that Holy Spirit. Whence did those rivers lift their voices? wherefore did they lift them up? Because at first they feared. Peter was not yet a river, when at the question of the maidservant he thrice denied Christ: *I do not know the man*. Here he lieth through fear: he lifteth not his voice as yet: he is not yet the river. But when they were filled with the Holy Spirit, the Jews sent for them, and enjoined them not to preach at all, nor to teach in the name of Jesus. But Peter and John said unto them, *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. The floods, then, have lift up their voice, from the voices of many waters.* What is here written, pertaineth to that very lifting up of the voice; *Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea;* and the rest of his speech, in which he preacheth Jesus without fear with great confidence. For *the floods have lift up their voice, from the voice of many waters.* For when the Apostles had been dismissed from the council of the Jews, they came to their own friends, and told them what the priests and elders said unto them: but they on hearing lifted up their voices with one accord unto the Lord, and said, *Lord, it is Thou Who hast made heaven and earth, and the sea, and all that in them is;* and the rest which floods lifting up their voices might say, (ver. 4.) *Wonderful are the hangings of the sea.* For when the disciples had lifted up their voices unto Him, many believed, and many received the Holy Spirit, and many rivers instead of few began to lift up their voice. Hence there followeth, *from the voices of many waters, wonderful are the hangings of the sea;* that is, the waves of the world. When Christ had begun to be preached by so powerful voices, the sea became enraged, persecutions began to thicken. When therefore the rivers had lift up their voice, *from the voices of many waters, wonderful were the hangings of the sea.* To be hung aloft is to be lifted up; when the sea rages, the waves are hung as from above. Let the waves hang over as they choose; let the sea roar as it

VER.
4.

Mat. 26,
69—74.

Acts 4,
18—24.

Acts 2,
14.

Acts 4,
24.

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chooseth; the hangings of the sea indeed are mighty, mighty are the threatenings, mighty the persecutions; but see what followeth: *but yet the Lord, Who dwelleth on high, is mightier.* Let therefore the sea restrain itself, and sometime become calmed; let peace be granted unto Christians. The sea was disturbed, the vessel was tossed; the vessel is the Church: the sea, the world. The Lord came, He walked over the sea, and calmed the waves. How did the Lord walk over the sea? Above the heads of those mighty foaming waves. Principalities and kings believed; they were subdued unto Christ. Let us not therefore be frightened; because *the hangings of the sea are mighty: for yet the Lord, Who dwelleth on high, is mightier.*

8. Ver. 5. *Thy testimonies, O Lord, are very surely believed.* The Lord, Who dwelleth on high, is mightier than the mighty overhangings of the sea. *Thy testimonies are very surely believed.* *Thy testimonies,* because He had John 16, 33. said beforehand, *These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation.* Because the world will give you tribulation, I tell you this. They began to suffer, and verified in themselves our Lord's predictions, and they became stronger. For when they saw that the sufferings were fulfilled in them, they hoped that the crowns would be fulfilled in them also; and hence, mighty are the overhangings of the sea: *but yet the Lord, Who dwelleth on high, is mightier. That in Me, He saith, ye may have peace. In the world ye shall have tribulation.* What then are we doing? The sea rageth, the waves arise, and roar in fury; we suffer tribulation; do we not, possibly, fail? Never! *The Lord, Who dwelleth on high, is mightier.* Thus when He was saying, *That in Me ye might have peace; but in the world ye shall have tribulation;* as if they asked, Dost Thou think the world will not overpower and extinguish us? at once He added, *but be of good cheer, I have overcome the world.* If then He saith, *I have overcome the world,* cling unto Him Who overcame the world, Who overcame the sea. Rejoice in Him, because the Lord, Who dwelleth on high, is mightier, and, *Thy testimonies are very surely believed.* And what is the end of all these? *Holiness becometh Thine*

house, O Lord! Thine house, the whole of Thine house, not here and there: but the whole of Thine house, throughout the whole world. Why throughout the whole of the round world? Because He hath set aright the round world, which cannot be moved. The Lord's house will be strong: it will prevail throughout the whole world: many shall fall: but that house standeth; many shall be disturbed, but that house shall not be moved. Holiness becometh Thine house, O Lord! For a short time only? No. Unto length of days.

VER.
5.

Ps. 96,
10.

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LAT.
XCIII.

Delivered in another's Diocese, at the request of an assembly of Bishops, as appears from the conclusion.

As we listened with much attention, while the Psalm was in reading, so let us listen attentively, while the Lord revealeth the mysteries which He hath deigned to obscure in this passage. For some mysteries in the Scriptures are shut up for this reason, not that they may be denied, but that they may be opened unto those who knock. If therefore ye knock with affection of piety, and sincere heartfelt love, He, Who seeth from what motives ye knock, will open unto you. It is known unto all of us, (and I wish we may not be among their number,) that many murmur against God's long-suffering, and grieve either that impious and wicked men live in this world, or that they have great power; and what is more, that the bad generally have great power against the good, and that the bad often oppress the good; that the wicked exult, while the good suffer; the evil are proud, while the good are humbled. Observing such things in the human race, (for they abound,) impatient and weak minds are perverted, as if they were good in vain; since God averteth, or seemeth to avert, His eyes from the good works of the pious and faithful, and to promote the wicked in those pleasures which they love. Weak men, therefore, imagining that they live well in vain, are induced either to imitate the wickedness of those whom they see flourishing: or if either through bodily or mental weakness

PSALM XCIV. they are deterred from doing wrong by a fear of the penal laws of the world; not because they love justice, but, to speak more openly, fearing the condemnation of men among men, they refrain indeed from wicked deeds, but refrain not from wicked thoughts. And among their wicked thoughts, the chief is the wickedness which leadeth them impiously to imagine that God is neglectful, and regardless of human affairs: and that He either holdeth in equal estimation the good and the wicked: or even, and this is a still more pernicious notion, that He persecuteth the good, and favoureth the wicked. He who thinketh thus, although he doth no harm to any man, doth the greatest to himself, and is impious against himself, and by his wickedness hurteth not God, but slayeth himself. Nor do they hurt men, because they who think thus, are cowards; but nevertheless, God seeth their murders, their adulteries, their deceits and robberies, and punisheth them in their thoughts. For He observeth their real desires, for His eye is not repelled by flesh, that it may not discern the will. Such men, if they find opportunities, do not become evil, but are shewn to be so: so that thou perceivest not the manifestation of a recent growth within them, but dost understand what was lying hid within their hearts. Within these few years, and almost yesterday, men saw this: and even men of slow apprehension acknowledged it. For there was a house here very powerful for a season, of which God had made a scourge for the human race, and the human race was thence chastened; if it would recognise the scourge of the Father, and fear the sentence of the Judge. Now while this house was great, many groaned beneath it, murmured, censured, cursed, blasphemed. How do men narrow themselves, and how many are given up by that Divine Judgment to the lusts of their own hearts! Those who murmured against that house suddenly became members of it: and from them men suffered such inflictions as they themselves before had complained of from men like unto themselves. Righteous therefore is he, who, even when he can do evil, doth it not: of whom it is written, *Who might offend, and hath not offended? or done evil, and hath not done it? Who is he? and we will call him blessed;*

Rom. 1,
24.

Eccles.
31, 10.9.

for wonderful things hath he done in his life. The TITLE. Scripture was speaking of those who have power to do evil, but are innocent. For the wolf wishes to do as much harm as the lion: they do harm in different ways, but they wish to do harm alike. For the lion not only despiseth, but putteth to flight the dog when he barks: and cometh to the fold, and the dogs being struck dumb, he carrieth off what he can: the wolf dareth not to go among the barking of dogs. Did he therefore return more innocent, because he could not, through his fear of the dogs, carry off his prey? God, therefore, teacheth innocence: that every man many be innocent, not from fear of punishment, but from love of justice; for then is he freely innocent, and truly innocent. But he who is innocent from fear, is not innocent, even though he harm not him whom he wisheth to harm; for he doth not hurt another by an evil deed, but himself much, through evil lusts. Hear the Scripture, as to how he hurteth himself: *He who loveth iniquity, hateth his own soul.* And indeed men greatly err, when they imagine their own wickedness hurteth others, and not themselves. Suppose a man's iniquity reacheth others, so as to hurt the body, to injure property, to get possession of a house, to steal a slave, to take away gold or silver, or any thing else that he has. So far, this wickedness doth affect another. Does, therefore, thy iniquity injure another's body, and not injure thy own soul?

Ps.11,5.
LXX.

2. Against this simple and true doctrine, by which good men are taught to love justice itself, and by so acting to wish to please God; and to understand, that their soul is by Him enlightened by a certain rational light, so that they may do what is just, and prefer that light of wisdom to all those things which are loved in the world: against this doctrine men murmur as follows; and if they do not murmur aloud, yet they are gnawed in heart. What do they say then? Am I really likely to please God by righteousness? or do those righteous persons please Him, under Whose government the wicked flourish? They commit so much evil: and no harm happeneth unto them. Or if any evil happeneth to them; what do they say unto thee, when thou beginnest to say to them, Behold how great sins hath he

done, what a punishment hath he received? what was the end
 with him? They begin to think of the righteous, to whom
 evils have happened, and oppose them to us, saying, If
 some evil happeneth to that man because he was wicked,
 why did it happen to this man, who lived so righteously?
 He who hath done so great works of charity, who hath done
 so many good deeds in the Church, why hath he experienced
 such a lot? why had he a fate, like that of the man who
 hath done many evil deeds? They speak thus to shew that
 they do not evil, because they are not able, or because they
 dare not. For the tongue witnesseth, what the heart doth
 will: and, indeed, although the tongue were silent, itself
 overpowered by fear, God would see within what man was
 thinking of, even though it should escape another man.
 This Psalm therefore attempts to heal these silent thoughts,
 and even those which burst forth into words and acts, if they
 are disposed to be healed. Let them therefore listen, that
 they may be healed. And I wish that in the whole of the
 multitude which is now within these walls, and through us,
 heareth the word of God, there may be no such wounds that
 need a cure: I wish there may be none. Yet we are doing
 nothing superfluous in speaking of them, even if there are
 no wounds there. Let hearts be prepared for healing others,
 when they have begun to hear such things. For I suppose,
 that in every Christian, when he heareth a man speaking
 like this, if he is a true believer, and thoroughly trusteth in
 God, and his hope is in a future life, not in this world, nor in
 this life, and he heareth not in vain that he is to 'lift up his
 heart:' he laugheth at, and grieveth for those who murmur
 thus, and saith unto himself: God knoweth what He doeth,
 we cannot know His design, why He spareth the wicked for
 a season, or why the good suffer for a season; yet it is
 enough for me to know this, that the good suffereth for a
 time, and the wicked flourisheth for a time also. He there-
 fore who is such, is safe: and he beareth patiently all the
 prosperity of the wicked, and the sufferings of the good,
 until this life be finished, until iniquity pass away. Such
 a man is blessed, and God hath taught him from His law,
 and hath given him patience in time of adversity, until the pit
 be digged up for the ungodly. But let him who is not as yet

such, hear from us what pleaseth the Lord. But let Him TITLE. who seeth better the wound which He hath to heal, say more Himself within the heart.

3. The Psalm hath this title, that is, this inscription: *A Psalm of David himself, on the fourth day of the week.* This Psalm is about to teach patience in the sufferings of the righteous: it enjoineth patience against the prosperity of the wicked, and buildeth up patience. This is the drift of the whole of it, from beginning to end. Wherefore then hath it such a title, *on the fourth of the week?* The first of the week is the Lord's day: the second, is the second week-day, which people of the world call the Moon's day: the third, is the third week-day, which they term Mars' day. The fourth of the Sabbaths therefore is the fourth week-day, which by Pagans is styled Mercury's day, and also by many Christians; but I would not call it so: and I wish they would change for the better, and cease to do so; for they have a phrase of their own, which they may use. For these terms are not of universal use: many nations have severally different names for them: so that the mode of speech used by the Church better beseemeth the mouth of a Christian. Yet if custom hath induced any person to utter that with his tongue which his heart doth disapprove, let him remember, that all those whose names the stars bear were men, and that the stars did not commence their existence in the sky, when those men began theirs, but were there long before; but on account of some mortal services rendered unto mortals, those men in their own times, because they had great power, and were eminent in this life, since they were beloved by men, not on account of eternal life, but of temporal services, received divine honours. For then men of the old world, in being deceived and wishing to deceive, pointed to the stars in heaven, to flatter those who had done them any good service in their affection for this life, saying, that that was the star of such a man, this of another; while the man who had not beheld them before, so as to see that those stars were there before the birth of the man, were deceived into a belief: and thus this vain opinion was conceived. This erroneous opinion the devil strengthened, Christ overthrew. According to our

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mode of speech, then, the fourth of the week is taken for the fourth day from the Lord's day. Attend, therefore, beloved, to what this title meaneth. Here is a great mystery, and a truly hidden one. For most passages of this Psalm sound clearly, move us openly, and are easily understood; but this title, I must confess, hath no slight obscurity: but the Lord will come to our aid, He will clear the cloud, and ye shall see the Psalm, and from its title understand it. For it hath at its commencement the words, *A Psalm of David himself, on the fourth of the week.* The title is on the threshold, it is fixed upon the door-posts. Men choose to notice the name, and thus to enter the house. Let us therefore recall from the holy Scripture in Genesis, what was created on the first day; we find light: what was created on the second day; we find the firmament, which God called heaven: what was created on the third day; we find the form of earth and sea, and their separation, that all the gathering together of the waters was called sea, and all that was dry, the earth. On the fourth day, the Lord made

Gen. 1,
3—19.
Ps. 139,
8. 9.

the lights in heaven: *The sun to rule the day: the moon and stars to govern the night:* this was the work of the fourth day. What then is the reason that the Psalm hath taken its title from the fourth day: the Psalm in which patience is enjoined against the prosperity of the wicked, and the sufferings of the good. Thou findest the Apostle Paul speaking.

Philipp.
2, 14-16.

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life. The comparison from the light is applied to the saints, that they may dwell without murmurings in the midst of a crooked and perverse nation.

4. But that no one may imagine that the lights of heaven are to be worshipped and adored, because a likeness hath from them been drawn to signify the saints: let us first explain, in Christ's name, how unreasonable it is to suppose that thou shouldest adore the sun, moon, stars, or heaven, because some figure of likeness applied to the saints hath been derived from them: since there are many things of which a similitude has been adopted to denote the saints,

which are not worshipped. For if thou thinkest that every TITLE. thing which supplieth a similitude for the saints, ought to be adored; adore the mountains and hills, because it is said, *The mountains skipped like rams, and the little hills like young sheep.* Thou speakest of the saints: I of Christ^{4.} Himself. Worship the lion; for it is written, *The lion of the tribe of Judah hath prevailed:* worship the rock;^{5.} for it is written, *For that rock was Christ.* But if thou dost not in Christ worship those earthly things, although they have supplied certain similitudes; from whatever part of creation an emblem may have been drawn to signify the saints, understand thou the likeness in the creature, and worship the Maker of the creature. Our Lord Jesus Christ is called the sun: is it this sun which even the minutest animals discern in common with ourselves? No. But it is that of which it is said, *That was the true light, which lighteth every man which cometh into the world.* For that light lighteneth not man only, but also beasts of burden, and cattle, and all animals; but that which lighteneth every man, lighteneth him in the heart, where alone he hath understanding.

5. Understand therefore, beloved, when the Apostle said, *In the midst of a crooked and perverse nation, that is, amid the wicked, among whom ye shine as lights in the world, holding forth the word of life:* in a certain way he hath warned us how to interpret this Psalm, and how to understand its title. For such Saints in whom is the word of life, on account of the conversation which they have in heaven, despise all the iniquities which are happening on earth: and as the heavenly luminaries traverse their onward course by day and by night, and keep their path surely, while so great evils are taking place, nor do the stars fixed above in heaven deviate, engaged in tracking their heavenly paths, as their Creator hath ordered and appointed for them: so ought the Saints, if their hearts are fixed in heaven, if they hear not in vain, and respond that they 'lift up their heart,' if they imitate him who said, *for our conversation is in heaven;* because then they dwell in the regions above, and think of things above, as it is said, *For where your treasure is, there will your heart be also;* from those very thoughts of things above, they become patient; and for all that is going on on

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earth they care no more, while they are traversing their own course, than the luminaries of heaven care for aught save how they do their work of days and nights, although they see so great evils constantly happening on earth. Yet perhaps it is easy for the righteous to bear those iniquities of the wicked which do not affect themselves: but as they bear those of which others are the victims, so let them bear what is aimed against themselves. For they ought to endure them not only because others are the sufferers: and if they suffer themselves, they ought not to lose their long-suffering. For he who hath lost this, hath fallen from heaven: but he who hath his heart fixed in heaven, it is but his earth that suffereth on earth. How many things do men invent of the luminaries themselves, and yet they bear them with patience; even as the righteous ought to endure all the false charges that can be brought against themselves. For instance, the very thing I spoke of above, that this star is Mercury's, that Saturn's, this again Jupiter's: all this is a reproach unto the stars. What? They when they hear such reproaches, are they moved at all, or do they cease to persevere in their course? Thus then a man who in a nation crooked and perverse hath the word of God, is like a star that shineth in heaven. In what numbers¹ do they who think they are honouring the sun, speak falsely concerning it? They who say, Christ is the sun, lie concerning the sun. The sun knoweth that Christ is its Lord and Creator. And if it can be angry, it is more bitterly indignant against one who falsely honoureth it, than against one who revileth it; for to a good servant injury to his Lord is worse than contumely against himself. How falsely do some speak of the stars themselves? Yet they bear it, they endure, they move not. Why? because they are in heaven. But what is heaven? Let us not pass over even this: what lies do men tell, when they see the moon becoming darkened, and say, the wicked are drawing her down? Since at certain seasons she hath her eclipse according to the appointment of God. Yet she, who is in heaven, regardeth not those words of men. But what is this, in heaven? she is in the firmament of heaven. He therefore, whose heart is in the firmament of the book of God, regardeth not these things. For heaven,

¹ al.
How
many
things

that is, the firmament, is figuratively taken for the book of TITLE the Law. Thus it is somewhere written, *Thou spreadest out* Ps. 104, *the heavens as a skin.* If it is spread out like a skin, it is spread out as a book, that it may be read. But after its season hath elapsed, it is not read. For the law is read, because we have not as yet reached that Wisdom which filleth the hearts and minds of those who look upon it: and there will be no need for us to have any thing read to us when there. For in what is read to us, syllables sound and pass away: that light of Truth passeth not away, but remaining stedfast satisfieth the hearts of those who witness it; as it is said, *They shall be satisfied with the plenteous-* Ps. 36, *ness of Thy house: and Thou shalt give them drink of Thy* 8-10. *pleasures, as out of the river; for with Thee is the well of life.* And behold the well itself: *and in Thy light, he addeth, shall we see light.* For reading is only necessary, as long as *we know in part, and prophesy in part,* as the Apostle saith; *but when that which is perfect is come, then that which is in part shall be done away.* For it is not thus in that city of Jerusalem, where the angels dwell, apart from which we are now wandering, and groaning in our pilgrimage; for we groan if we know we are but pilgrims: since a man hateth his country much indeed, if he thinketh himself happy while he wandereth;—is the Gospel, or the Apostle^a, read in that city wherein are the angels? They feed upon the Word of God: in order for which Word of God to sound forth unto us for a season, *The Word was made flesh, and dwelt* John 1, *among us.* Nevertheless, the written law itself is our firma-^{14.}ment; if our heart be there, it is not plucked up by the wickednesses of men. It is therefore said, *Thou spreadest out the heaven as a skin.* But when the season of need for the books passeth away, what is written, *The heavens shall be rolled* Is. 34,4. *together as a scroll?* He therefore whose heart is on high, hath a light in his own heart: he shineth in heaven, and is not overcome by the darkness. For the darkness is beneath: but iniquity is darkness; not a darkness that cannot change. We have spoken of this yesterday. But those who to-day are darkness, may be, if they choose,

^a i. e. the Epistle in the Service for Holy Communion.

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Ephes.
5, 8.

Ps. 1, 1.
2.

to-morrow, light: those who have come here in darkness, may at this moment, if they wish, become light. For the Apostle saith openly, that no man might imagine that sins are natural, and cannot be changed: *for ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. Light, he saith, in the Lord, not in yourselves.* The heart is therefore in the book: if in the book, it is in the firmament of heaven. If the heart be there, let it shine thence, and it shall not be moved by the wickedness in the world beneath; not because it is there in heaven in the flesh, but because it is there by its conversation, as it is said, *but our conversation is in heaven.* Thou canst not imagine that city, because thou seest it not as yet. Dost thou wish to imagine heaven? Think of the book of God. Hear the Psalm; *and in His law will he exercise himself day and night.* And there he is called *blessed, that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful: but his delight is in the law of the Lord.* Behold a luminary in heaven: *and in His law will he exercise himself day and night.* Doth he wish to bear all things patiently? Let him not come down from heaven, and let him exercise himself in His law day and night. His heart is then in heaven: if his heart is in heaven, all the wickedness which taketh place for a season upon earth, all the successes of the wicked, all the sufferings of the righteous, to him who exerciseth himself day and night in the law of God, are as nought; patiently he endureth all, and blessed shall he be, instructed by the Lord. How is he in the firmament of heaven? because the law is a firmament. *Blessed is the man whom Thou chastenest, O Lord, and teachest him in Thy law; that Thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.* Attend therefore to the lights of heaven, how they go forth, and set, and return, and move on in their courses; how they distinguish day from night, revolve years and seasons; while such evils are happening on earth, yet they have rest in heaven. What is it then that God teacheth us? Let us now attend to the Psalm.

7. Ver. 1. *The Lord is the God of vengeance; the God of*

vengeance hath dealt confidently. Dost thou think that He doth not punish? *The God of vengeance* punisheth. What is, *The God of vengeance?* The God of punishments. Thou murmurest surely because the bad are not punished: yet do not murmur, lest thou be among those who are punished. That man hath committed a theft, and liveth: thou murmurest against God, because he who committed a theft on thee dieth not. See if thou do not still commit theft: if thou dost not now, see whether thou hast at any time. If thou art now day, remember thy night: if thou art now fixed in heaven, bear in mind thy earth. Perhaps thou findest that thou wast at some time a thief; and perhaps that some other person was incensed, because thou also didst live, though a thief, and hadst not died: but as thou, when thou didst commit the sin, didst live for this reason, that thou mightest not repeat it; do not, because thou hast passed over, wish to overthrow the bridge of God's compassion. Art thou ignorant that many are yet to pass where thou too hast passed? Wouldest thou now live to murmur, if he who before murmured against thee had been heard against thee? Nevertheless, even now, thou desirest God's vengeance against the wicked, that the thief may die, and thou murmurest against God, because the thief dieth not. Weigh in the balance of equity the thief and the blasphemer; thou now sayest that thou art not a thief, but in murmuring against God, thou art a blasphemer. The thief watcheth for a man's sleep, that he may seize something: and thou sayest that God is asleep, and seeth not man. Therefore, if thou wouldest have another correct his hand, do thou first correct thy tongue: thou wouldest have him correct his heart towards man, correct thy heart towards God; lest perchance, when thou desirest the vengeance of God, if it come, it find thee first. For He will come: He will come, and will judge those who continue in their wickedness, ungrateful for the prolongation of His mercy, for His longsuffering, treasuring up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God, Who will render to every man according to his deeds: because, *The Lord is the God of vengeance*, therefore hath He *dealt confidently*. For He spared no man, when He was speaking here: the

VER.
1.

Rom. 2,
4-6.

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XCIV. Lord Himself was in the weakness of the flesh, but in strength of speech. He respected not the persons of the Jewish rulers. What words did He address unto them? and, as it is written, truly in confidence, because it is said in Ps.12,5. the Psalms of Him, *Now for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor, I will up, saith the Lord.* Who are the needy? Who are the poor? Those who have no hope except in Him, in whom alone hope reposed is never deceived. Observe this, my brethren, when the needy are mentioned in Scripture, they do not seem to be meant only who have nothing. For thou findest a poor man, who when he suffereth any injury, applieth to no one but his patron, in whose mansion he perhaps dwells, whose inmate, tenant, client he is; and declareth that he hath suffered an indignity because he belongeth to him: his heart is in the man, his hope is in the man, ashes in ashes. But there are others that are opulent, and supported by the honours of mankind in this life: who yet neither place their hopes in their money, nor place their hopes in their estates, nor place their hope in their household, nor in the splendour of a transitory dignity; but their whole hope they repose in Him, Who hath no successor, Who cannot die, Who cannot be deceived, and cannot deceive; such men, although they seem to have many things in this life, yet use them well for the support of the indigent; they are counted among the Lord's poor. For they see that they are living in peril in this life; they feel that they are pilgrims; they dwell amid their opulence, like the traveller in the inn, who is to pass onward, not to remain as its possessor. What then saith the Lord? *For the comfortless troubles' sake of the needy, and because of the deep sighing of the poor, I will up, saith the Lord, and will set him in safety.* Our safety is our Saviour: in Him He would place the hope of all the needy and poor. And what saith He? *I will deal confidently in Him.* What meaneth this? He will not fear, will not spare the lusts and vices of men. Truly, as a faithful physician, with the healing knife of preaching in His hand, He hath cut away all our wounded parts. Therefore such as He was prophesied and preached beforehand, such was He found.

He was speaking on the Mount, when He said, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* VER. 1. Matt. 3, 10—12. There they are called *blessed, who are persecuted for righteousness' sake; for theirs* (it is said in this very sermon) *is the kingdom of heaven.* And that He might make them lights¹, that is, patiently enduring all those iniquities which are transitory, He added, *Blessed shall ye be, when men shall revile you, and persecute you, and say all manner of evil against you. Rejoice, and be exceeding glad; for great is your reward in heaven.* Further on in the sermon, when He was beginning to teach them, although the crowd surrounded Him, He said things to His disciples, which would strike the very face of the Pharisees and Jews, who had a kind of supremacy as interpreters of all the Scripture, who appeared to themselves righteous, or imagined that they seemed so, before whose supremacy the people seemed to bow in subjection. He spared them not, saying, *When ye pray, ye shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men; and so forth.* He touched all; He feared no man. And when He had finished the whole sermon, the Gospel concludeth respecting Him thus, *It came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the Scribes.* Matt. 7, 28, 29. How great things then did He, of Whom it is said, *He taught them as one having authority,* say unto them? *Woe unto you, Scribes and Pharisees, hypocrites!* What great things did He say unto them, before their face? He feared no one. Why? Because He is the God of vengeance. For this reason He spared them not in words, that they might remain for Him after to spare them in judgment; because if they were unwilling to accept the healing of His word, they would afterwards incur their Judge's doom. Wherefore? Because He hath said, *The Lord is the God of vengeance, the God of vengeance hath dealt confidently;* that is, He hath spared no man in word. He who spared not in word when about to suffer, will He spare in judgment when about to judge? He who in His humility feared no man, will He fear any man in His glory? From His dealing thus con-

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fidently in time past, imagine how He will deal at the end of time. Murmur not then against God, Who seemeth to spare the wicked; but be thou good, and perhaps for a season He may not spare thee the rod, that He may in the end spare thee in judgment. *The Lord is the God of vengeance, the God of vengeance hath dealt confidently.*

8. Ver. 2. And because He dealt confidently, they endured not His confidence: and because He came humble, and in mortal flesh, and to die, not to do as sinners, but to suffer as sinners: when He had come for these reasons, and had dealt confidently, and they could not bear His confidence of speech, what did they do? They seized Him, they scourged, mocked, buffeted, besmeared Him with spitting, crowned Him with thorns, lifted Him up on the Cross, at last slew Him. And what followed, because He dealt confidently? *Be exalted, Thou Judge of the world.* Because they imprisoned Him when humble, thinkest thou they will imprison Him when exalted? Because they judged Him when mortal, will they not be judged by Him when immortal? What then saith He? *Be exalted, Thou, Who hast dealt confidently, the confidence of Whose word the wicked bore not, but thought they did a glorious deed, when they seized and crucified Thee; they who ought to have seized on Thee with faith, seized Thee with persecution. Thou then Who hast among the wicked dealt confidently, and hast feared no man, because Thou hast suffered, be exalted; that is, arise again, depart into heaven. Let the Church also bear with long-suffering what the Church's Head hath borne with long-suffering. Be exalted, Thou Judge of the world: and reward the proud after their deserving.* He will reward them, brethren. For what is this, *Be exalted, Thou Judge of the world: and reward the proud after their deserving.* This is the prophecy of one who doth predict, not the boldness of one who commandeth. Not because the Prophet said, *Be exalted, Thou Judge of the world,* did Christ obey the Prophet, in arising from the dead, and ascending into heaven; but because Christ was to do this, the Prophet predicted it. He seeth Christ abased in the spirit, abased he seeth Him: fearing no man, in speech sparing no man, and he saith, *He hath dealt confidently.* He seeth how con-

fidently He hath dealt, he seeth Him arrested, crucified, humbled, he seeth Him rising from the dead, and ascending into heaven, and from thence to come in judgment of those, among whose hands He had suffered every evil: *Be exalted*, he saith, *Thou Judge of the world, and reward the proud after their deserving.* The proud He will thus reward, not the humble. Who are the proud? Those to whom it is little to do evil: but they even defend their own sins. For on some of those who crucified Christ, miracles were afterwards performed, when out of the number of the Jews themselves there were found believers, and the blood of Christ was given unto them. Their hands were impious, and red with the blood of Christ. He whose blood they had shed, Himself washed them. They who had persecuted His mortal body which they had seen, became part of His very body, that is, the Church. They shed their own ransom, that they might drink their own ransom. For afterwards more were converted. When many miracles were wrought by the Apostles, several thousand men in one day believed: and they were found to be in such close union with one another, that they sold all their possessions, and laid before the Apostles' feet the price of them; to every one was distributed according to his necessity: and they had one heart and one soul in the Lord. This was the case even with the very crucifiers of our Lord. And why were they not rewarded? Because it is said, *Render a recompense to the proud*: but they chose not to be proud. For when they saw many miracles wrought in the name of Christ, Whom they imagined they had slain: moved by those miracles, they heard from Peter in Whose name they were wrought: for they, as servants, would not assume to themselves the power of their Lord, so as to assert that His work in them was their own work. Those servants then gave the honour to their Lord: they said, that what they wondered at, was wrought in His name Whom they crucified. They then became humble, they were pricked in heart, they were moved to confession of their sin, and asked advice, saying, *What shall we do?* Not in despair of salvation, but in search of healing. Then Peter said unto them, *Repent, and be baptized every one of you in the name of our Lord Jesus*

Acts 2,
37.

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Christ. Those who repented were humble: to them therefore recompense was not rendered, because—see what this Psalm saith, *Be exalted, Thou Judge of the world, and render recompense to the proud.* These then were excepted from among the number of the proud: in them those words of our Lord, spoken as He was hanging on the Cross, availed: *Father, forgive them: for they know not what they do.* *Be exalted, Thou Judge of the world, and render a recompense to the proud.* Will He then render a recompense? He will: but to the proud.

Luke²³,
34.

9. Ver. 3. 4. But when, when will He reward them? In the mean while the wicked triumph, exult, blaspheme, and do all manner of evil. Doth this move thee? Ask the reason in a pious spirit: blame not in thy pride. Doth it move thee? This Psalm sympathiseth with thee, it seeketh with thee, not because it knoweth not; but that thou mayest find in it what thou wast ignorant of; for this reason, it seeketh with thee what it knoweth. Just as he who wisheth to console any man, cannot cheer him unless he grieve with him: he first grieveth with him, and then cheereth him with consolatory words. But if he approacheth him laughing at his sorrow, he hath not what we have just spoken of, as the Apostle telleth us,

Rom.¹²,
15.

to rejoice with them that do rejoice, and to weep with them that weep. That he therefore may rejoice with thee, thou first dost weep with him; thou art sorrowful with him, that thou mayest cheer him: thus this Psalm and the Spirit of God, surely knowing all things, seeketh with thee, as it were in thine own words: *Lord, how long shall the ungodly, how long shall the ungodly triumph? They answer, and will speak wickedness, they all will speak that work unrighteousness.* What is their saying, but against God, when they say: What profiteth it us that we live thus? What wilt thou reply? Doth God truly regard our deeds? For because they live, they imagine that God knoweth not their actions. Behold, what evil happeneth unto them! If the officers^b knew where they were, they would arrest them; and they therefore avoid the officer's eyes, that they may escape instant appre-

^b *Stationarius.* Soldiers, and officers of the governors, stationed in certain places through the provinces and cities, who gave information to the magistrates

of notorious offences. Ex l. 1. c. de Curios. et Stationar. libro 12. et ex l. 31. de Episc. et Cler. in C. Theod. *En. Cod. Theod. Gothof. l. vi. Tit. 29.*

hension; but no one can escape the eye of God, since He not only seeth within the closet, but within the recesses of the heart. Even they themselves believe that nothing can escape God: and because they do evil, and are conscious of what they have done, and see that they live while God knoweth, though they would not live if the officer discovered them; they say unto themselves, These things please God: and, in truth, if they displeased Him, as they displease kings, as they displease judges, as they displease governors, as they displease recorders^c, yet could we escape the eye of God, as we do escape the eyes of those authorities? Therefore these things please God. Therefore it is said in another Psalm to a sinner, *These things hast thou done, and I held My tongue, and thou thoughtest unrighteousness, that I will be like thyself.* ^{Ps. 50, 21.} What meaneth this, *that I will be like thyself?* That as thy sins please thyself, so thou dost think that they also please Me. And He threateneth for the future: *but I will reprove thee.* He then Who said, *I held My tongue*, is not silent. Though He said, *These things hast thou done, and I held My tongue: and thou thoughtest unrighteousness, that I will be such as thyself:* yet He held not His tongue. For while we are speaking, He is not silent: while the reader readeth, He is not silent: while the Psalm chanteth thus, He is not silent: and all this is the voice of God throughout the round world. How then is He silent? How is He not silent? In speech He is not silent: in vengeance He is silent. What then mean the words, *These things hast thou done, and I held My tongue?* These things thou hast done, and I have not punished. *Thou thoughtest unrighteousness, that I will be like thyself.* On the very silence, that is, delay of punishment, He saith in another passage, *I have long time holden My peace; shall I hold My peace alway? Lord, how long shall the ungodly, how long shall the ungodly triumph? They answer, and will speak unrighteousness; they will speak, all that work unrighteousness?* ^{Is. 42, 14.} And he signifieth all their works. What meaneth *answer?* They have a reply to make against the

^c *Commentariensibus*, masters of offenders, and to receive indictments, prisons, and notaries, whose duty it was to keep records of imprisonments and *Ben.*

PSALM XCIV. righteous. Some righteous man cometh, and saith, Do not commit iniquity. Wherefore? That thou mayest not die. Behold, iniquity I have committed: why do I not die? That man wrought righteousness: and he is dead: why is he dead? I have wrought iniquity: why hath not God carried me off? Behold, that man did righteously: and why hath He thus visited him? why suffereth He thus? They answer; this is the meaning of the word *answer*: for they have a reply to make; because they are spared, from the longsuffering of God, they discover an argument for their reply. He spareth them for one reason, they answer for another, because they still live. For the Apostle telleth us wherefore He spareth, he expoundeth the grounds of the longsuffering of God: *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness, and forbearance, and longsuffering; not knowing that the longsuffering of God leadeth thee to repentance? But thou, that is, he who answereth and saith, If I displeased God, He would not spare me, hear what he worketh for himself; hear the Apostle; But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; Who will render to every man according to his deeds.* He therefore increaseth His longsuffering, thou increasest thine iniquity. His treasure will consist in eternal mercy towards those who have not despised His mercy; but thy treasure will be discovered in wrath, and what thou daily layest up by little and little, thou wilt find in the accumulated mass; thou layest up by the grain, but thou wilt find the whole heap. Omit not to watch thy slightest daily sins: rivers are filled from the smallest drops.

Rom. 2, 5. 6. 10. Ver. 5. 6. What do they do, who answer, and will speak unrighteousness, because they sin and are spared? *They humbled Thy people, O Lord:* that is, all those who live righteously, against whom all the wicked like to vent their pride. *They have humbled Thy people, O Lord; and have troubled Thine heritage. They have murdered the widow, and the fatherless: and slain the proselyte;* that is,

the traveller, the pilgrim: the comer from far, as the Psalmist calleth himself. Each of these expressions is too clear in meaning to make it worth while to dwell upon them.

VER.
7, 8.

11. Ver. 7. *And they have said, The Lord shall not see: He observeth not, regardeth not these things: He careth for other matters, He understandeth not. These are the two assertions of the wicked: one which I have just quoted, These things hast thou done, and I held my tongue, and thou thoughtest unrighteousness, that I will be like thyself. What meaneth, that I will be like thyself? Thou thinkest that I see thy deeds, and that they are pleasing unto Me, because I do not punish them. There is another assertion of the wicked: because God neither regardeth these things, nor observeth that He may know how I live, God heedeth me not. Doth then God make any reckoning of me? or doth He even take account of me? or of men in general? Unhappy man! He cared for thee, that thou mightest exist: doth He not care that thou live well? Such then are the words of these last; and yet they have said, The Lord shall not see: neither shall the God of Jacob regard it.*

12. Ver. 8. *Take heed now, ye that are unwise among the people: O ye fools, some time understand!* He teacheth His people whose feet might slip: any one among them seeth the prosperity of the wicked, himself living well among the Saints of God, that is, among the number of the sons of the Church: he seeth that the wicked flourish, and work iniquity, he envieth, and is led to follow them in their actions; because he seeth that apparently it profiteth him nothing that he liveth well in humility, hoping for his reward here. For if he hopeth for it in future, he loseth it not; because the time is not yet come for him to receive it. Thou art working in a vineyard: execute thy task, and thou shalt receive thy pay. Thou wouldest not exact it from thy employer, before thy work was finished, and yet dost thou exact it from God before thou dost work? This patience is part of thy work, and thy pay dependeth upon thy work: thou who dost not choose to be patient, chooseth to work less upon the vineyard: since this act of patience belongeth to thy labouring itself, which is to gain thy pay. But if

PSALM XCIV. thou art treacherous, take care, lest thou shouldst not only not receive thy pay, but also suffer punishment, because thou hast chosen to be a treacherous labourer. When such a labourer beginneth to do ill, he watcheth his employer's eyes, who hired him for his vineyard, that he may loiter when his eye is turned away; but the moment his eyes are turned towards him, he worketh diligently. But God, Who hired thee, averteth not His eyes: thou canst not work treacherously: the eyes of thy Master are ever upon thee: seek an opportunity to deceive Him, and loiter if thou canst. If then any of you had any such ideas, when ye saw the wicked flourishing, and if such thoughts caused your feet to slip in the path of God; to you this Psalm speaketh: but if perchance none of you be such, through you it doth address others, in these words, *Take heed now; since they had said, The Lord shall not see: neither shall the God of Jacob regard it. Take heed, it saith, now, ye that are unwise among the people: and ye fools, some time understand!*

13. Ver. 9, 10. *He that planted the ear, shall He not hear? He who enabled thee to hear, shall He not be able Himself to hear? He that planted the ear, shall He not hear? or He that made the eye, doth He not consider? or He that instructeth the nations, shall not He reprove? Listen earnestly to this, brethren, He that instructeth the nations, shall not He reprove? This is what God is at present doing: He is instructing the nations: for this reason He sent His word to man throughout the world: He sent it by Angels, by Patriarchs, by Prophets, by servants, through so many heralds going before the Judge. He sent also His own Word Himself, He sent His own Son in Person: He sent the servants of His Son, and in these very servants His own Son. Throughout the world is every where preached the word of God. Where is it not said unto men, Abandon your former wickedness, and turn yourselves to right paths? He spareth, that ye may correct yourselves: He punished not yesterday, in order that to-day ye may live well. He teacheth the heathen, shall He not therefore reprove? will He not hear those whom He teacheth? will He not judge those to whom He hath beforehand sent and sown lessons of warning? If thou wast in a school, wouldest thou receive a*

task, and not repeat it? When therefore thou receivest it from thy master, thou art being taught: the Master giveth thy task into thy hands, and shall He not exact it from thee when thou comest to repeat it? or when thou hast begun to repeat it, shalt thou not be in fear of stripes? At present then we are receiving our work: afterwards we are placed before the Master, that we may give up to Him all our past tasks, that is, that we may give an account of all those things which are now being bestowed upon us. Hear the Apostle's words: *We must all appear before the judgment-seat of Christ: that every one may receive according to the things done in his body, whether it be good or bad.* VER. 11—13. 2 Cor. 5, 10. and Rom. 14, 10.

Or He that instructeth the heathen, shall He not reprove? it is He that teacheth man knowledge. Doth He not know, Who maketh thee to know? *It is He that teacheth man knowledge.*

14. Ver. 11. *The Lord knoweth the thoughts of man, that they are but vain.* For although thou knowest not the thoughts of God, that they are righteous; *He knoweth the thoughts of man, that they are but vain.* Even men have known the thoughts of God: but those to whom He hath become a friend, it is to them He sheweth His counsel. Do not, brethren, despise yourselves: if ye approach the Lord with faith, ye hear the thoughts of God; these ye are now learning, this is told you, and for this reason ye are taught, why God spareth the wicked in this life, that ye may not murmur against God, Who teacheth man knowledge. *The Lord knoweth the thoughts of man, that they are but vain.* Abandon therefore the thoughts of man, which are vain: that ye may take hold on the thoughts of God, which are wise. But who is he who taketh hold on the thoughts of God? He who is placed in the firmament of heaven. We have already chaunted that Psalm, and have expounded this expression therein.

15. Ver. 12, 13. *Blessed is the man whom Thou chastenest, O Lord: and teachest him from Thy law; that Thou mayest give him patience in time of malice: until the pit be digged up for the ungodly.* Behold, thou hast the counsel of God, wherefore He spareth the wicked: the pit is being digged for the sinner. Thou wishest to bury him at once: the pit is as yet being dug for him: do not be in haste to bury him.

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What mean the words, *until the pit be digged up for the sinner?* or whom doth He mean by sinner? One man?

No. Whom then? The whole race of such that are sinners? No; them that are proud; for he had said before, *Reward the proud after their deserving.* For that publican, who would not so much as lift up his eyes to heaven, but

Luke 18, *smote upon his breast, saying, God be merciful to me a sinner,* was a sinner; but since he was not proud, and since

God will render a recompense to the proud; the pit is being dug not for him, but for them that are such, until He render a recompense to the proud. In the words then, *until the pit be digged up for the ungodly,* understand the proud.

Who is the proud? He who doth not by confession of his sins do penance, that he may be healed through his humility.

Who is the proud? He who chooseth to arrogate to himself those few good things which he seemeth to possess, and who doth detract from the mercy of God. Who is the proud?

He who although he doth ascribe unto God his good works, yet insulteth those who do not those good works, and raiseth himself above them. For even that Pharisee said,

ib. 11. *I thank Thee:* he said not, I do these works of my own power. He thanked God for the works which he did: he was therefore conscious that he did well, and that his doing so was of God. Whence then was he rebuked? Because he insulted the publican. Attend to this, that ye may become perfect. There ought to come first, whether in man or woman, a confession of sins, a healthful penitence which may avail to reform the man, not to mock God: but when, after repentance, he hath begun a good life, he hath yet to be careful, that he ascribe not his works to himself, but give thanks to Him, by Whose grace he hath been enabled to live well; for it is He Who called, He Who enlightened him.

Is this man then perfect? No. Something is yet wanting to him. What is that? That he be not proud over those who do not as yet live as he liveth. Such a man is at last safe: the recompense spoken of above is not rendered unto him: he is not among those for whom the pit is being dug.

Consider him who said, *I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, even as this publican.* How did he exalt himself, when he said, *I am*

not as this publican? but the other, with downcast eyes, smote his breast, saying, *God be merciful to me a sinner!* VER. 12. 13.
 The one was proud of his good works, the other humble in his bad deeds. See, brethren, that humility in bad works pleased God more than pride in good works: thus God hateth the proud. And therefore He thus concluded, *Verily* ib. 14.
I say unto you, the publican went down to his house justified rather than the Pharisee; and He saith why: For every one that exalteth himself, shall be abased: and he that humbleth himself, shall be exalted. My brethren, even hence we learn that Christ hath taught us humility, because God became Man. This is the very humility which displeaseth the pagans; whence they mock us. What manner of God do ye worship, that was born? What manner of God do ye worship, that was crucified? The humility of Christ displeaseth the proud: but if it pleaseth thee who art a Christian, imitate it. If thou hast imitated it, thou wilt not labour: for Himself hath said, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Learn from Me, for I am meek and lowly of heart.* Mat. 11, 28, 29. This then is the Christian doctrine: no man doeth any thing well, except by His grace. A man's bad acts are his own: his good he doth of God's bounty. When he hath begun to do well, let him not ascribe it unto himself: when he hath not attributed it to himself, let him give thanks to Him from Whom he hath received it. But when he doeth well, let him not insult him who doth not as he doth, nor exalt himself above him: for the grace of God is not stayed at him, so that it cannot reach another.

16. *That Thou mayest give him patience in days of malice: until the pit be digged up for the ungodly.* Have patience therefore every one, if thou art a Christian, in time of malice. Days of malice are those in which the ungodly appear to flourish, and the righteous to suffer; but the suffering of the righteous is the rod of the Father, and the prosperity of the ungodly is their own snare. For because God giveth you patience in time of adversity, until the pit be digged up for the ungodly, do not think that the Angels are standing in some place with mattocks, and are digging that great pit which shall be able to contain the whole race

PSALM XCIV. of the ungodly; and because ye see that the wicked are many, and say unto yourselves carnally: Truly what pit can contain so great a multitude of the wicked, such a crowd of sinners? where is a pit of such dimensions, as to contain all, dug? when finished? therefore God spareth them. This is not so: their very prosperity is the pit of the wicked: for into that shall they fall, as it were into a pitfall. Attend, brethren, for it is a great thing to know that prosperity is called a pitfall: *until the pit be digged up for the ungodly.* For God spareth him whom He knoweth to be ungodly and impious, in His own hidden justice: and this very sparing of God, causeth him to be puffed up through his impunity. He thinketh himself exalted, and he falleth: in this very thing he falleth, in that he thinketh himself exalted. In this he thinketh that he is treading on high, and God calleth this a pit. A pit tendeth downwards, not heavenwards: but the proud ungodly appear to be ascending towards heaven, while actually they are being sunk beneath the earth. On the contrary, the humble seem to bow themselves down to the ground, but really are ascending into heaven. Have patience then, every believer, if thou hast been taught from the law of God, that thy heart may be in the firmament of heaven: for God made the lights on the fourth day, which is termed the fourth of the week; whence this Psalm hath taken its title. As thou seest the constellations in perfect patience pursue their own courses, without regarding what men say concerning them; so also do thou not regard whatever flesh may have done towards thee. For every man is flesh and blood. For thou art not vile in comparison with another's flesh, by which thou seemest to be oppressed: because He assumed the flesh for thee, and for thee He poured forth His blood, Who will bring both thee and that man before His own judgment; and if He gave thee such blessings when thou wast in thy sins, what doth He reserve for thee, if thou art faithful? Hence take patience. How art thou to take patience? When thou sayest, Because it is the will of God, therefore the wicked flourish: He wisheth to spare the wicked, He leadeth to repentance those whom He spareth; but they do not reform: He knoweth how to judge them. But a man is

impatient, when he chooseth to gainsay either the goodness of the Lord, or His long-suffering, or His power, or the justice of his Judge. The proud man raiseth himself up against God: God sinketh him: and he sinketh by the very act of raising himself up against God. For in another Psalm he thus saith, *Thou hast cast them down, while they were being exalted.* He said not, Thou hast cast them down, because they were exalted; or, Thou hast cast them down, after they were exalted; so that the period of their exaltation be one, of their casting down another: but in the very act of their exaltation were they cast down. For in proportion as the heart of man is proud, so doth it recede from God; and if it recede from God, it sinketh down into the deep. On the other hand, the humble heart bringeth God unto it from heaven, so that He becometh very near unto it. Surely God is lofty, God is above all the heavens, He surpasseth all the Angels: how high must these be raised, to reach that exalted One? Do not burst thyself by enlarging thyself; I give thee other advice, lest perchance in enlarging thyself thou burst, through pride: surely God is lofty: do thou humble thyself, and He will descend unto thee.

17. Ver. 14. We have heard why He spareth the wicked: this very thing is their pitfall. God saith to thee, How the pit is dug for them, and why it is dug, it is not thine to know; but from My law learn that patience is thy duty, *until the pit be digged up for the ungodly.* And what, thou sayest, of one who suffers, and that among the ungodly themselves? The next verse answereth thee: *For the Lord will not cast off His people.* He trieth them, He doth not cast them off. For how speaketh Scripture in another passage? *For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.* He receiveth thee after thou art scourged; and dost thou say, that He casteth thee off? We see men do this in the case of their own sons: sometimes they allow their sons when despaired of to go and live at their own pleasure; those whom they hope for, they scourge; those whom they see to be utterly hopeless and intractable, they leave to live as they choose. The one whom he thus abandons to do as he pleases, he

VER.
14.

Ps. 72,
18.

Heb. 12,
6.

PSALM XCIV. means not to admit to his inheritance: while he scourgeth that son for whom he keepeth the inheritance. But when God scourgeth a son, let him run beneath the hand of his Father while He scourgeth him; because He who scourgeth him, is chastening him in preparation for his heritage. He doth not cast off from the inheritance His son whom He scourgeth: but He scourgeth him, in order that he may receive it. Let him not be so foolish and childish in his thoughts as to say, My father loveth my brother more, whom he alloweth to do whatever he will: I, if I move against my father's orders, find the scourge. Do thou rejoice beneath the scourge: because the heritage is kept for thee, *for the Lord will not cast off His people.* He chasteneth for a season, He condemneth not for ever: the others He spareth for a season, and will condemn them for evermore. Make thy choice: dost thou wish temporary suffering, or eternal punishment? temporal happiness, or eternal life? What doth God threaten? Eternal punishment. What doth He promise? Eternal rest. His scourging the good, is temporary: His sparing the wicked, is also temporary. *For the Lord will not cast off His people, neither will He forsake His inheritance.*

18. Ver. 15. *Until righteousness, he saith, turn again unto judgment, and all they that have it are right in heart.* Listen now, and gain righteousness: for judgment thou canst not yet have. Thou shouldest gain righteousness first; but that very righteousness of thine shall turn unto judgment. The Apostles had righteousness here on earth, and bore with the wicked. But what is said unto them? Mat. 19, 28. *Ye shall sit on twelve thrones, judging the twelve tribes of Israel.* Their righteousness therefore shall turn unto judgment. For whoever is righteous in this life, is so for this reason, that he may endure evils with patience: let him suffer patiently the period of suffering, and the day of judging cometh. But why do I speak of the servants of God? The Lord Himself, Who is the Judge of all living and dead, first chose to be judged, and then to judge. *Until righteousness turn again unto judgment; and all such as have it are right in heart.* Those who have righteousness at present, are not yet judges. For the first thing is

to have righteousness, and afterwards to judge: He first endureth the wicked, and afterwards judgeth them. Let there be righteousness now: afterwards it shall turn again unto judgment. And so long He endureth wicked men, as God doth will, as long as God's Church shall endure them, that she may be taught through their wickedness. Nevertheless, God will not cast off His people, *until righteousness be turned again unto judgment: all such as have it are right in heart.* Who are those who are right in heart? Those whose will is the will of God. He spareth sinners: thou dost wish Him at once to destroy sinners. Thy heart is crooked and thy will perverted, when thy will is one way and the will of God another. God wisheth to spare sinners: thou dost not wish sinners spared. God is of long-suffering to sinners: thou dost not wish to endure sinners. But as I had begun saying, thou wishest one thing, God willeth another: turn thy heart, and direct it unto God: because the Lord also hath had compassion on the weak. He saw in His body, that is, in His Church, the weak, who first tried to follow their own will, but when they saw that the will of God was different, directed themselves and their heart to undertake and follow the will of God. Wish not to bend the will of God to thy will, but rather correct thy will to His. The will of God is like a rule: behold, suppose, thou hast twisted the rule: whence canst thou be set straight? But the rule itself continueth straight: for it is immutable. As long as the rule is straight, thou hast whither to turn thyself, and straighten thy perversity; thou hast a means of correcting what is crooked in thee. But what do men will? It is not enough that their own will is crooked; they even wish to make the will of God crooked according to their own heart, that God may do what they themselves will, when they ought to do that which God willeth.

19. But how did our Lord unite two wills in one, in the Man which He carried with Him? Prefiguring that in His body, that is, in His Church, there would be some who would wish to do their own will, but would afterwards follow the will of God; because He hath shewn that some weak ones belong unto Himself, and hath prefigured them in Himself.

PSALM XCIV. For it was for this reason that He sweated blood from His whole body, because in His body, that is, in His Church, He shewed the blood of Martyrs. From His whole body blood flowed: thus His Church hath her Martyrs, through her whole body is poured forth blood. Prefiguring therefore in Himself, or in His body, some weak persons, in the person of the weak, sympathising with them, He saith, *O My Father, if it be possible, let this cup pass from Me!* He sheweth the will of a man: if He remained in this will, He would then seem to be shewing a heart not right. But if He hath shewn compassion on thee, and in Himself also He freeth thee; imitate what follows, and say, *Nevertheless, not as I will, but as Thou, Father, wilt.* If thy human will hath begun to creep on thee, O that God would slay that mine enemy, so that he could not persecute me! O if it could fall out that I might not suffer so much from him! But if thou hast persevered, and hast set thy mind on something, though thou seest that it is not the will of God, thou art wicked in heart, thou hast not righteousness that shall turn again unto judgment: for all *who have it, are right in heart.* And who are *right in heart?* Those who are found as Job was found, who saith, *The Lord gave, and the Lord hath taken away: as the Lord willed, so is it done: blessed be the name of the Lord.* Behold a righteous heart: a second time under a heavy stroke, what said he to his wife, whom the devil had left and had not slain, that he might have an assistant, and not her husband a consoler? For he remembered that Adam was deceived by that Eve, and he thought this Eve was necessary to him. She came to Job, like Eve: but this Adam was happier when he conquered on the dunghill, than the Adam who was conquered in Paradise; for what did he answer unto that woman? Behold a heart prepared, a righteous heart. Did he not suffer persecutions, and those heavy ones? And all Christians suffer them; and if men rage not, yet the devil rageth: and if emperors have become Christians; hath the devil also become a Christian? Attend therefore, holy brethren, to what maketh a righteous heart. She came and said unto him, *Say somewhat against God, and die.* She counted all his or her own miseries: *Say somewhat against God,* she said, *and die.* And he now

Mat. 26,
39.

Job 1,
21.

Gen. 3,
6.

Job 2, 9.

recognising Eve, wishing to return whence he had fallen, with his heart fixed in God, as a luminary in the firmament, dwelling in his heart in the book of God, saith, *Thou speakest as one of the foolish women speaketh. What! Shall we receive good at the hand of God, and shall we not endure evil?* Because his heart was fixed in God, therefore was it right: for because God is right, when thou dost fix thine heart in Him, He becometh thy standard, that thine heart may be right. Fix therefore thine heart in Him, and it will be right. But the human will was beginning to seduce thee. Something of the weakness of the flesh was deceiving thy mind: do not yet despair. The Lord in His weakness prefigured thee, not Himself: for the Lord, Who was to rise again on the third day, feared not to suffer. If He suffered altogether as a man, and was not about to suffer as God, and if He knew that He would rise again in three days, He could not in any way feel dread when about to die, as Paul feared not, knowing that he should rise again at the end of time. For he saith; *For I am in a strait betwixt the two, having a desire to depart, and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you.* For it was a weariness to him to remain in the flesh, he felt an ardent longing in two ways; to be released and to be with Christ, he said, was far best. Thus when his martyrdom was close at hand, how did he exult! how did he glory! *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.* He rejoiceth when about to be crowned, and yet He who will crown him is sorrowful: the Apostle thus rejoiceth, and our Lord Christ saith, *O My Father, if it be possible, let this cup pass from Me.* But He took upon Himself sorrow, as He did the flesh. For ye must not think, that I assert that our Lord was not sorrowful. For if I asserted that He was not sorrowful, when the Gospel saith, *My soul is exceeding sorrowful, even unto death; it might follow that when the Gospel saith, Jesus slept, He did not sleep: when the Gospel saith, Jesus ate, that He did not eat: the worm of corruption hath thus crept in, and left nothing whole.* So that it may be said, that He had not a

VER.
15.

Joh 2,
10.

Philip.
1, 23. 24.

I 2 Tim.
4, 7. 8.

Mat. 26,
42.

Mat. 26,
38.
Is. 8, 24.
Luk 14,
1; 24, 43.
&c.

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XCIV.

true body, and had not a true flesh. Whatever therefore is written of Him, brethren, really happened, and is true. Was He therefore sorrowful? Assuredly sorrowful, but with sorrow taken of His own free will, even as He assumed the flesh of His own will; as He of His own will took upon Him true flesh, so did He of His own will take upon Him true sorrow. Thus also of His own will hath He shewn in Himself, that if perchance some weakness hath come over thee, and thou hast begun to wish otherwise than God doth will, thou mayest see how thine own heart hath turned itself aside from the straight rule, thou mayest fix thy heart after the rule, and thy heart which in the man had begun to be crooked, may be directed after God. Thus then the Lord, as a guide to thee, saith: *My soul is sorrowful even unto death: and, O Father, if it be possible, let this cup pass from Me.* But say then at once what He said, that He might teach thee: *Nevertheless, not as I will, but as Thou, Father, wilt.* For if ye do this, ye will have righteousness: if ye follow righteousness, your heart is right; if your heart be right, that righteousness, which now endureth, will turn again unto judgment, and afterwards, when thy Lord judgeth, thou shalt not only not dread evils, but shalt also glory in thy crown. Then shalt thou see how the longsuffering of God hath profited, either for their punishment or for thy crown: at present thou seest not: believe what thou seest not as yet, lest thou be ashamed when thou shalt see. *Until righteousness turn again unto judgment: all such as have it are right in heart.*

Mat. 26,
38.

ib. 42.

20. Ver. 16. *Who will rise up for me against the wicked? or who will take my part against the evil doers?* Many persuade us to divers evils: the serpent ceaseth not to whisper to thee to work iniquity: whichever way thou shalt turn, if perchance thou hast done well, thou seekest to live well with some one, and thou hardly findest any one; many wicked men surround thee, for there are few grains of wheat, and much chaff. This floor hath its grains of corn, but as yet they suffer. Therefore the whole mass of the wheat, when separated from the chaff, will be great: the grains are few, but when compared with the chaff, still many in themselves. When therefore the wicked cry out on every side, and say, Why livest thou thus? Art thou the only Christian?

Why dost thou not do, what others also do? Why dost thou not frequent the theatres, as others do? Why dost thou not use charms and amulets? Why dost thou not consult astrologers and soothsayers, even as others do? And thou crossest¹ thyself, and sayest, I am a Christian, that thou mayest repel them, whosoever they are; but the enemy presses on, urges his attacks; what is worse, by the example of Christians he choketh Christians. They toil on, in the midst of heat: the Christian soul suffereth tribulation: yet it hath power to conquer: hath it such power of itself? For this reason remark what he saith. For he answereth, What doth it profit me that I now find charms for myself, and gain a few days? I depart hence from this life, and repair unto my Lord, Who shall send me into the flames; because I have preferred a few days to life eternal, He shall send me into hell. What hell? That of the eternal judgment of God. Is it really so, (the enemy answereth,) unless indeed thou really believest that God careth how men live? And perhaps it is not an acquaintance who speaketh thus to thee in the street, but thy wife at home, or possibly the husband to the faithful and holy wife, her deceiver. If it be the woman to her husband, she is as Eve unto him; if as the husband unto the wife, he is as the devil unto her: either she is herself as Eve unto thee, or thou art a serpent unto her. Sometimes the father would incline his thoughts to his son, and findeth him wicked, utterly depraved: he is in a fever of misery, he wavers, he seeketh how to subdue him, he is almost drawn in, and consenteth: but may God be ²near him. Hear ^{al.} therefore the Psalm: *Who will rise up for me against the wicked?* So many are there; wherever I look round, they meet my eyes. Who shall withstand the devil, the prince of iniquity, and his angels, and the men that have been seduced by him?

21. Ver. 17. *If the Lord, he saith, had not helped me: within a little my soul had dwelt in hell.* I had almost plunged into that pit which is preparing for sinners: that is, my soul had dwelt in hell. Because he already began to waver, and nearly to consent, he looked back unto the Lord. Suppose, for example's sake, he was insulted to

PSALM XCIV. tempt him to iniquity. For sometimes the wicked flock together, and insult the good; especially if they are more in number, and if they have taken him alone, as there is often much chaff about one grain of wheat; (though there will not be when the heap hath been fanned;) he is then taken among many wicked ones, is insulted, and surrounded; they wish to place themselves over him, they torment him and insult him for his very righteousness. A great Apostle! say they; Thou hast flown into heaven, as Elias did! Men do these things, so that sometime, when he listeneth to the tongue of men, he is ashamed to be good among the wicked. Let him therefore resist the evil; but not of his own strength, lest he become proud, and when he wishes to escape the proud, himself increase their number. But what should he say? *Who will rise up for me against the wicked: or who will take my part against the evil-doers? If the Lord had not helped me, within a little my soul had dwelt in hell.*

22. Ver. 18, 19. *If I said, My foot hath slipt; Thy mercy, O Lord, held me up.* See how God loveth confession. Thy foot hath slipt, and thou sayest not, my foot hath slipt; but thou sayest thou art firm, when thou art slipping. The moment thou beginnest to slip or waver, confess thou that slip, that thou mayest not bewail thy total fall; that He may help, so that thy soul be not in hell. God loveth confession, loveth humility. Thou hast slipped, as a man; God helpeth thee, nevertheless: yet say, *My foot hath slipt.* Why dost thou slip, and yet sayest, I am firm? *When I said, My foot hath slipt, Thy mercy, O Lord, hath held me up.* Just as Peter presumed, but not in strength of his own. The Lord was seen to walk upon the sea, trampling on the heads of all the proud in this life. In walking upon the foaming waves, He figured His own course when He trampleth on the heads of the proud. The Church too doth trample upon them: for Peter is the Church Himself. Nevertheless, Peter dared not by himself walk upon

Mat. 14, the waters; but what said he? *Lord, if it be Thou, bid me*
28. *come unto Thee on the water.* He in His own power, Peter by His order; *bid me,* he saith, *come unto Thee.* He answered, *Come.* For the Church also trampleth on the

heads of the proud; but since it is the Church, and hath human weakness, that these words might be fulfilled, *If I said, My foot hath slipt*, Peter tottered on the sea, and cried out, *Lord, save me!* and so what is here put, *If I said, My foot hath slipt*, is put there, *Lord, I perish*. And what is here, *Thy mercy, O Lord, hath held me up*, is there put, *And immediately Jesus stretched forth His hand, saying, O thou of little faith, wherefore didst thou doubt?* It is wonderful how God proveth men: our very dangers render Him Who rescueth us sweeter unto us. For see what followeth: because he said, *If I said, My foot hath slipt, Thy mercy, O Lord, hath held me up*. The Lord hath become especially sweet unto him, in rescuing him from danger; and thus speaking of this very sweetness of the Lord, he exclaimeth and saith, *O Lord, in the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul*. Many sorrows, but many consolations: bitter wounds, and sweet remedies.

23. Ver. 20. *Wilt Thou have any thing to do with the stool of iniquity, Who makest sorrow in learning?* He hath said this, No wicked man sitteth with Thee, nor shalt Thou have any thing to do with the stool of iniquity. And he giveth an account whereof he understandeth this, *For Thou makest sorrow in learning*. For from this, because Thou hast not spared us, do I understand that Thou hast nothing to do with the stool of iniquity. Thou hast this in the Epistle of the Apostle Peter, and for this reason he hath adduced a testimony from the Scripture: *for the time is come, he saith, that judgment must begin at the house of God*; that is, the time is come for the judgment of those who belong to the house of God. If sons are scourged, what must the most wicked slaves expect? For which reason he added: *And if it first begin at us, what shall the end be of them that obey not the Goopel of God?* To which he addeth this testimony: *For if the righteous scarcely be saved, where shall the ungodly and sinner appear?* How then shall the wicked be with Thee, if Thou dost not even spare Thy faithful, in order that Thou mayest exercise and teach them? But as He spareth them not, for this reason, that He may teach them: he saith, *For Thou makest sorrow*

VER.
20.
ib. 30.

ib. 31.

1 Peter
4, 17, 18.

Prov.
11, 31.

PSALM *in learning.* *Makest*, that is, formest: from whence comes
 XCIV. the word *figulus* (from *figo*), and a potter's vessel is called
 fictile: not in the meaning of *fiction*, as a falsehood, but of
 forming so as to give any thing being and some sort of form;
 ver. 9. as before he said, *He that fabricated (finxit) the eye, shall
 He not see?* Is that, 'fabricated the eye' a falsehood? Nay,
 it is understood He fashioned the eye, made the eye. And
 is He not a potter when He makes men frail, weak, earthly?
 2 Cor. Hear the Apostle: *We have this treasure in earthen vessels.*
 4, 7. But perhaps some one else made these vessels for us? Hear
 Rom. 4, him speaking: *What art thou, O man, who answerest against
 20. 21. God? Can the vessel say to him that formed it, Why hast
 thou made me so? Hath not the potter power over the clay, to
 make one vessel to honour, another to dishonour?* Behold
 our Lord Himself, how He sheweth Himself a potter.
 Because He had made man of clay, He anointed him with
 clay, for whom He had not made eyes in the womb. And
 so when he saith, *Hast Thou any thing to do with the stool of
 wickedness, Who makest grief in learning?* let us say it in
 this sense; *Hast Thou any thing to do with the stool of
 wickedness, Who makest grief in learning?* *Makest*, he
 saith, *grief in learning*, that is, out of *grief* *makest learning*
 for us, so that *grief* itself becomes our instruction. How is
 sorrow our learning? When He scourgeth thee Who died
 for thee, and Who doth not promise bliss in this life, and
 Who cannot deceive, and when He giveth not here what
 thou seekest. What will He give? when will He give?
 how much will He give, Who giveth not here, Who here
 teacheth, Who maketh sorrow in learning? Thy labour is
 here, and rest is promised thee. Thou takest thought that
 thou hast toil here: but take thought what sort of rest He
 promiseth. Canst thou conceive it? If thou couldest, thou
 wouldest see that thy toil here is nothing toward an equivalent.
 1 Cor. Hear one who had seen it in part, who said, *Now I know in
 13, 12. part.* What saith this Apostle? *For our light affliction,
 which is for the present, and temporal, worketh for us a far
 more exceeding and eternal weight of glory*, after an in-
 credible measure, and to an incredible measure. What is
 the, *worketh for us a far more exceeding and eternal weight
 2 Cor. 4, of glory?* For when doth it work? *while we look not at the
 17. 18.*

things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. Be not slothful in thy toil for a short space: and thou shalt rejoice without ceasing. God will give thee eternal life: consider with how much toil it should be purchased.

24. Attend, brethren; it is for sale. What I have is for sale, saith God unto thee, buy it. What hath He for sale? I have rest for sale; buy it by thy toil. Attend, that we may be in Christ's name brave Christians: the remainder of the Psalm is but a little, let us not be weary. For how can he be strong in doing, who faileth in hearing? The Lord will help us to expound unto you the remainder. Attend then: God hath, as it were, proclaimed the kingdom of heaven for sale. Thou sayest unto Him, What is its value? The price is toil: if He were to say, its price is gold, it would not suffice to say this only, but thou wouldest seek to know how much gold; for there is a mass of gold, and half an ounce, and a pound, and the like. He said *price*, that thou mightest not be at pains to enquire, how long thou shouldest find it. The price of the commodity is toil: how much toil is it? Now seek how much thou shouldest toil for it. Thou art not as yet told how great that toil is doomed to be, or how much toil is required of thee: God saith this unto thee, I shew thee how great that rest will be; do thou judge with what measure of toil it should be bought. Let God therefore say how great that rest is destined to be: *Blessed are they that dwell in thy house: they will be for ever praising thee.* Ps.84,4. This is eternal rest: this rest will be without end; this joy will be without end, this pleasure will be without end, this incorruptibility will be without end; thou shalt have eternal life; a rest which is without end. What toil is that rest worth which hath no end? If thou wishest to make a true judgment, surely eternal rest is rightly purchased by eternal toil. This is true: but do not fear: God is merciful. For if thou hadst eternal toil, thou wouldest never reach eternal rest. Always toiling, when wouldest thou reach that which worthily indeed would be the price of eternal toil, because the rest is eternal? Make the price an equivalent: surely eternal rest is worthy of comparison with eternal toil! But if thou

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didst always toil, thou wouldest never reach eternal rest. That thou mayest therefore at some time gain what thou buyest, thou must not toil for ever: not that it is not of so much value, but that what is bought may be possessed. It is indeed worthy of being bought by perpetual toil; but it is necessary that it be bought by temporary toil. Certainly it ought to be so much, that is, eternal labour for eternal rest. What is the value of a million of years in toil? A million of years have an end: what I will give thee, saith God, shall not have an end. What then is the mercy of God? He saith not, toil for a million of years: he saith not, toil even for a thousand years: not, toil for five hundred years: toil while thou dost live, for a few years; thence shall thy rest commence, and be without end. Hear what followeth: *Lord, in the multitude of sorrows that I had in my heart, Thy comforts have refreshed my soul.* Thou toilest not only a few years, but in those very years, consolation is not wanting, daily joys are not wanting. But rejoice not in the world: rejoice in Christ, rejoice in His word, rejoice in His law. What I am speaking of, what ye are listening to, belongeth to these very joys. How great then are those consolations amid so great toils? True, there is what the Apostle saith, *For our light affliction, which is but for a time, after an incredible measure and to an incredible measure, worketh for us an eternal weight of glory.* See how small a price do we give; as it were, a single grain of pulse to receive eternal treasures; a single mite of toil, for a rest which is beyond our conception, according to what is said, it *worketh for us, after an incredible measure and to an incredible measure, an eternal weight of glory.* Thou rejoicest for a season: trust not therein; thou art sorrowful for a season: do not despair. Let not prosperity corrupt thee, nor adversity break thee down: lest perchance thou mayest say in thy mind, it cannot be that God, Who chasteneth even the righteous that He may save them, that He may teach them, can admit unto Himself the wicked. *For if the righteous scarcely be saved, where shall the ungodly and sinner appear?* *Hast Thou any thing to do with the stool of iniquity?* that is, Dost Thou share the seat of the wicked? *Thou Who makest sorrow in learning; Who hast chosen thus to try these Thy children, and to teach them thus, to give them*

2 Cor.
4, 17.

Prov.
11, 31.

1 Pet. 4,
18.

such lessons, as to leave them still in fear, lest they should love something else, and forget Thee their true good. God is good: but if He were to cease, and not to mingle bitternesses with our temporal bliss, we should forget Him.

VER.
20.

25. But where the anguish of trouble raiseth waves in the soul, then that faith, which was sleeping there, is aroused. For it was calm, when Christ was asleep on the sea: while He was sleeping, a storm arose, and they began to be in danger. Both tranquillity then and peace will be in the Christian's heart: but as long as our faith is on the watch: but if our faith sleepeth, we are in danger. For Christ sleeping signifieth, that some forget their faith, and are in danger. But as when that ship was tossing on the waves, Christ was aroused by the tossed crew, who cried, *Lord, we perish!* He arose, and commanded the winds, commanded the waves, and it became calm; thus when evil lusts, evil persuasions, disturb thee, they are waves, they will be calmed. Thou dost now despair, and believest that thou dost not belong unto the Lord: let thy faith awake: awake Christ in thy heart; when faith riseth, thou recognisest where thou art: and if perchance the waves of lust tempt thee, thou beholdest what God hath promised; and the sweetness of His promises will make thee a despiser of the sweetnesses of the world; and if perchance many threats of the powerful wicked oppress thee, and drive thee from righteousness, thou listenest to the threat of God, *Go into everlasting fire, prepared for the devil and his angels,* and thou dost not leave thy righteousness: in fear therefore of eternal fire thou despisest temporal pain: and for the promises of God, thou scornest temporal happiness. He promised rest: suffer trouble. He threateneth eternal fire; despise temporal pains: and while Christ doth watch, let thy heart be calmed, that thou also mayest reach the harbour. For He would not fail to prepare a harbour, Who provided a vessel. *Hast Thou any thing to do with the stool of iniquity, Thou Who makest sorrow in learning?* He trieth us with the wicked, and by their persecution He teacheth us. By means of the malice of the wicked the good is scourged, through the slave the son is chastened: thus is learning taught by sorrow. What

Mat. 8,
25.

Mat. 25,
41.

PSALM God alloweth them power to do, that do wicked men, whom
 XCIV. He spareth for a season, do.

26. Ver. 21. For what followeth? *They will be captious against the soul of the righteous.* Why will they be captious? Because they can find no true ground of accusation. For how were they captious against our Lord? They made up
 Mat. 26, false accusations, because they could not find true ones.
 59. *And will condemn the innocent blood.* Why all this taketh place, he will shew in the sequel.

27. Ver. 22. *And the Lord is become my refuge*, he saith. Thou wouldest not seek such a refuge, if thou wert not in danger: but thou hast therefore been in danger, that thou mightest seek for it: for He teacheth us by sorrow. He causeth me tribulation from the malice of the wicked: pricked with that tribulation, I begin to seek a refuge which I had ceased to seek for in that worldly prosperity. For who, that is always prosperous, and rejoiceth in present hopes, findeth it easy to remember God? Let the hope of this life give way, and the hope of God advance; that thou mayest say, *And the Lord is become my refuge*: may I sorrow for this end that the Lord may become my refuge! *And my God the help of my hope.* For as yet the Lord is our hope, since as long as we are here, we are in hope, and not in possession. But lest we fail in hope, there is near us a provision to encourage us, and to mitigate those very evils which we suffer. For it is not said in vain, *God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it*: who will so put us into that furnace of tribulation, that the vessel may be hardened, but not broken. *And the Lord is become my refuge: and my God the help of my hope.* Why then did He seem to thee to be as it were unjust, in that He spareth the evil? See then how the Psalm is now set right, and be thou set right together with the Psalm: for, for this reason the Psalm contained thy words.
 1 Cor. 10, 13. What words? *Lord, how long shall the ungodly, how long shall the ungodly triumph?* The Psalm just now used thy words: use therefore thyself the Psalm's words in thy turn. What are these words of the Psalm? *And the Lord is become my refuge: and my God the help of my hope.*
 ver. 3.

28. Ver. 23. *And the Lord shall recompense them according to their works, and after their own malice; the Lord our God shall destroy them.* VER.
23. The words, *after their own malice*, are not said without meaning. I am benefitted through them: and yet it is said to be their malice, and not their benefits. For assuredly He trieth us, scourgeth us, by means of the wicked. To prepare us for what doth He scourge us? Confessedly for the kingdom of heaven. *For He scourgeth every son whom He receiveth; for what son is he whom the father chasteneth not?* Heb. 12,
7. and when God doth this, He is teaching us in order to an eternal heritage: and this learning He often giveth us by means of wicked men, through whom He trieth and perfecteth our love, which He doth will to be extended even to our enemies. For the love of a Christian is not perfect, unless it fulfil the precept of Christ, *Love your enemies, do good to them that hate you, and pray for them which despitefully use you.* Matt. 5,
44. Hence is the devil himself conquered; hence the crown of victory is gained. Behold how great blessings doth God bestow upon us through the ungodly: and yet He recompenseth them, not according to what He giveth us through them, but after their own malice. For see what blessings He hath heaped upon us, even by means of the enormous iniquity of Judas the betrayer. For Judas betrayed unto the cross the Son of God, by Whose suffering all nations are redeemed unto salvation: and yet for the salvation of nations no reward was given unto Judas, but for his own malice a due punishment hath been dealt unto him. For if the betrayal of Christ, and not the intention of the betrayer, is to be considered, Judas did what God the Father did, of Whom it is written, that *He spared not His own Son, but delivered Him up for us all.* Rom. 8,
32. Judas did that, which our Lord Christ Himself did, of Whom it is written, *Who hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour:* Ephes.
5, 2. and again, *Even as Christ loved the Church, and gave Himself for it.* ib. 25. And yet we offer thanksgivings unto God the Father, in that He spared not His only Son, but delivered Him for us; we offer thanksgivings unto the Son Himself, Who delivered up Himself for us, and in that very act fulfilled His Father's will: and we

PSALM XCIV. execrate Judas, through whose deed God hath conferred so great a blessing upon us; and we rightly say, God hath recompensed him after his iniquity: and in his malice hath He destroyed him. For he delivered not Christ up for us, but for the silver for which he sold Him; although the betrayal of Christ be our recovery; and his fall be our redemption. Thus also they who persecuted the Martyrs, by persecuting them on earth, sent them into heaven: knowingly they caused them the loss of the present life, while unconsciously they were bestowing upon them the gain of a future life: but, nevertheless, unto all who persevered in their wicked hatred of the righteous, will God recompense after their own iniquities, and in their own malice will He destroy them. For as the goodness of the righteous is hurtful unto the wicked, so is the iniquity of the wicked beneficial unto the righteous. For our Lord saith, *I am come into this world, that they which see not might see; and that they which see might be made blind;* and the Apostle, *To the one we are the savour of death unto death; and to the other, the savour of life unto life.* But the malice of the wicked is the left hand arms of the righteous; as the same Apostle saith, *By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, that is, by honour and dishonour;* and he then severally recounteth the other points, shewing what were their right hand arms, viz. the glory of God, good report, truth by which it was known of them that they lived, that they were not brought to death, that they rejoiced, that they enriched many, that they possessed all things; and that their left hand arms were, that they were held in dishonour, of evil report, that they were thought deceivers, that they were unknown, slain, imprisoned, made sorrowful, seemed to be in want, and to have nothing. And what wonder is it if the soldiers of Christ overpower the devil at once by left and right hand weapons? But as peace cometh unto men of good will, even when they are unto others a savour of death unto death; so doth destruction come unto men of ill-will, even when they are the left hand weapons of the righteous towards their salvation. He will therefore recompense them not according to the profit we derive from

John 9,
39.

2 Cor.
2, 16.

Ib. 6,
7, 8.

Luke 2,
14.

them; but after their own iniquity, by loving which they hate their own souls; and not according to the blessings which through them He doth dispense unto us, doth He honour them, He Who maketh a good use even of the wicked; but *after their own malice shall the Lord our God destroy them.*

VER.
23.

29. Let therefore the righteous bear with the ungodly; let the temporal suffering of the righteous bear with the temporal impunity of the wicked; for *the just shall live by faith.* For there is no righteousness of man in this life except to live by faith, *which worketh by love.* But if he liveth by faith, let him believe both that he will himself inherit rest after his present toil, and that they will suffer eternal torments after their present exultation. And if faith worketh by love, let him love his enemies also, and, as far as in him lies, have the will to profit them; for thus he will prevent their injuring him when they have the will. And whenever perchance they have received power to hurt and tyrannise; let him lift his heart above, where no man hurteth him, well taught and chastened in the law of God, that he may *have patience given him in the days of adversity, until the pit be digged up for the ungodly.* For if *his delight is in the law of God, and in it he will exercise himself day and night,* whose conversation is in heaven; he shineth over the earth from the firmament above; whence this Psalm hath received its title from *the fourth day of the week,* when the heavenly bodies were made; so that we may *do all things without murmuring, holding the word of life in a nation crooked and perverse.* For as the night doth not extinguish the stars in heaven; so iniquity overcometh not the minds of the faithful, when fixed in the firmament of God's Scriptures. And this very fact, that our earthly possessions are sometimes given into the power of the wicked, not only pertaineth unto our learning, so that God may become our refuge, and the help of our hope; but also profiteth towards the very pit of the ungodly, of whom it is said in another Psalm, *He will be bent down and fall, when he shall have mastery of the poor.*

Rom. 1,
17.

Gal. 5,
6.

Ps. 1, 2.

Phil. 3,
20.

Phil. 2,
14—16.

Ps. 10,
10.

30. Possibly the length of this discourse hath been tedious to you: although this doth not appear amid the eagerness

PSALM XCIV. of your attention. But though it be so, forgive me: first, because I did so by command; the Lord our God having ordered me through those Brethren, in whom He dwelleth. For God doth not command, save from His own throne. Secondly, as you have been so eager toward us, so, we confess, have we been toward you. May our God therefore console us for this toil, so that it may result in your advancement unto salvation, not in a testimony to accuse you. This I say, brethren, that ye may profit from what ye have heard, and ruminare within yourselves: permit not yourselves to forget, not only by thinking over again upon these subjects, and discoursing upon them, but also by so living. For a good life which is led after God's commands, is like a pen, because it is heard writing in our hearts. If it were written on wax, it would easily be blotted out: write it in your hearts, in your character, and it shall never be blotted out.

LAT.
XCIV.

PSALM XCV.^a

1. Ver. 1. I could wish, brethren, that we were rather listening to our father: but even this is a good thing, to obey our father. Since therefore he who deigneth to pray for us, hath ordered us, I will speak unto you, beloved, what from the present Psalm Jesus Christ our common Lord shall deign to give us. Now the title of the Psalm is *David's Song of praise*. The *Song of praise* signifieth both cheerfulness, in that it is a song; and devotion, for it is praise. For what ought a man to praise more than that which pleaseth him so, that it is impossible that it can displease him? In the praising of God therefore we praise with security. There he who praiseth is safe, where he feareth not lest he be ashamed for the object of his praise. Let us therefore both praise and sing; that is, let us praise with cheerfulness and joy. But what we are about to praise, this Psalm in the following verses sheweth us.

^a A Discourse delivered at the bidding of Aurelius Bp. of Carthage, or perhaps of Valerius Bp. of Hippo, and consequently either before or shortly after St. Augustine was consecrated Bishop.

2. *O come, let us sing unto the Lord.* He calleth us to a great banquet of joy, not one of this world, but in the Lord. For if there were not in this life a wicked joy which is to be distinguished from a righteous joy, it would be enough to say, *Come, let us rejoice*; but he has briefly distinguished it. What is it to rejoice aright? To rejoice in the Lord. Thou shouldest piously joy in the Lord, if thou dost wish safely to trample upon the world. But what is the word, *Come*? Whence doth He call them to come, with whom he wisheth to rejoice in the Lord; except that, while they are afar, they may by coming draw nearer, by drawing nearer they may approach, and by approaching rejoice? But whence are they afar? Can a man be locally distant from Him who is every where? Dost thou wish to be far from Him? Where wilt thou go, that thou mayest be far from Him? For a certain sinner indeed, but yet penitent with the hope of salvation and sorrowing for his sins, and fearing the anger of God, and wishing to appease Him, speaketh this in another Psalm, *Whither shall I go then from Thy Spirit? or whither shall I go then from Thy presence? If I climb up into heaven, Thou art there.* Ps. 139, 7. 8. What remaineth then? For if he climb up into heaven, and there find God: whither shall he go, that he may fly far from God? See what he saith, *If I go down to hell, Thou art there also?* If therefore by climbing into heaven, he there findeth God; if by going down into hell, he escapeth Him not; whither shall he go, whither shall he fly, from that angry God, unless unto Himself appeased? And yet, though no man could possibly fly from Him who is every where; unless some were far from God, it would not be written, *This people do honour Me with their lips, but their heart is far from Me.* Is. 29, 13. It is not therefore by place, but by being unlike Him, that a man is afar from God. What is to be unlike Him? it meaneth, a bad life, bad habits; for if by good habits we approach God, by bad habits we recede from God. One then and the same man standing bodily in the same spot, by loving God doth approach Him, and by loving iniquity doth recede from Him: he no where moveth his feet, and yet he can both approach and recede. For our affections are our feet in this journey, according as each man hath

VER.
1.

Ps. 139,

7. 8.

Is. 29,

13.

¹ see on

Ps. 18.

§. 34; 25.

§. 12. &c.

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affection, according as each hath love, so doth he either approach or recede from God. Do we not usually say, when we find any things unlike, This is far from that? When we are comparing any two men, two horses, two garments, and some one saith, This garment is like, it is such as that; or, This man is such as that man; what doth he say who contradicts it? It is no such thing: it is far from it. What meaneth, It is far from it? It is unlike it. They stand close together: and yet this man is far from that. But two ungodly men, alike in life and habits, if one be in the east, the other in the west, are near each other. In the same way two righteous men, one in the east, the other in the west, are with one another, since they are in God. On the other hand, one righteous, and one ungodly man, even though they be bound with one chain, yet are widely separated from one another. If therefore by unlikeness we recede from God, by likeness we approach unto God. What likeness? That after which we were created, which by sinning we had corrupted in ourselves, which we have received again through the remission of sins, which is renewed in us in the mind within, that it may be engraved a second time as if on coin, that is, the image of our God upon our soul, and that we may return to His treasures. For what was the reason, brethren, that our Saviour chose to discover to His tempters, from a piece of money, what God demandeth? For when they resolved, by way of seeking a pretext of false accusation, to question the Master of Truth respecting the tribute paid to Cæsar, and by consulting Him to tempt Him as to whether it were lawful to pay tribute unto Cæsar; what answered He? *Why tempt ye Me, ye hypocrites?* He asked them to shew Him the tribute money, and they brought unto Him a penny; and He saith unto them, *Whose image and superscription hath it?* They say unto Him, Cæsar's. Then saith He unto them, *Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.* As if He should say: If Cæsar seeketh on a coin his own image, doth not God seek in man His Image? Our Lord Jesus Christ, inviting us to the resemblance of this image, commandeth us also to love our enemies; and giveth us an example from God Himself: *As your Father, He saith, which is in heaven;*

Mat. 22,
15—21.

Mat. 5,
45.

Who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father. When He saith, Be ye therefore perfect, as He is, He calleth us to resemble Him. If therefore He invite us to resemble Him, it is clear that by being unlike we had receded from God, and had become far from Him through unlikeness, and are made near unto Him by means of our resemblance to Him, that what is written may be realized in us; Come near unto Him, and be lightened. To some therefore, dwelling afar, and living evilly, this Psalm saith, O come, let us rejoice unto the Lord! Whither do ye go? whither retire? whither depart? whither do ye fly, by rejoicing in the world? O come, let us rejoice unto the Lord! Whither do ye go to rejoice, when ye turn away? O come, let us rejoice unto Him by Whom we were created! O come, let us rejoice unto the Lord!

3. *Let us make a joyful noise unto God, our salvation.* What is to make a joyful noise? Not to be able to express one's joy in words, and yet to testify by the voice what hath been conceived within, and refuseth to be compassed within words: this is to make a joyful noise. Consider, beloved, those who make a joyful noise in any ordinary songs, as in a sort of competition of worldly joy; and ye see them while reciting the written lines bursting forth with a joy, that the tongue sufficeth not to express the measure of; how they shout, indicating by that utterance the feeling of the mind, which cannot in words express what is conceived in the heart. If they then in earthly joy make a joyful noise; might we not do so from heavenly joy, which truly we cannot express in words?

4. Ver. 2. *Let us prevent His face by confession.* Confession hath a double meaning in Scripture. There is a confession of him who praiseth, there is that of him who groaneth. The confession of praise pertaineth to the honour of Him Who is praised: the confession of groaning to the repentance of him who confesseth. For men confess when they praise God: they confess, when they accuse themselves; and the tongue hath no more worthy use. Truly, I believe these to be the very vows, of which he speaketh in

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XCV.
Ps. 66,
13. 14. another Psalm: *I will pay Thee my vows, which I distinguished with my lips.* Nothing is more elevated than that distinguishing, nothing is so necessary both to understand and to do. How then dost thou distinguish the vows which thou payest unto God? By praising Him, by accusing thyself; because it is His mercy, to forgive us our sins. For if He chose to deal with us after our deserts, He would find cause only to condemn. *O come*, he said therefore, that we may at last go back from our sins, and that He may not cast up with us our accounts for the past; but that as it were a new account may be commenced, all the bonds of our debts having been burnt. How great then is His praise; how great His mercy. This let us confess, that is, by praising Him. For if confession were always the act of a penitent, it would not be spoken of in the Gospel of our Lord Himself: *In that hour Jesus rejoiced in spirit, and said, I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Because Christ confessed, was He in any way a penitent? He could repent of nothing, Who had not done one action wrongly: but He confessed, by His praises of His Father. Therefore, since this also is a passage of exultation, we ought perhaps to understand that confession which consists in the praise of God: whence also it is styled, *The song of praise*, that we may not here understand the confession of penitents, but of those who praise God. And why is it that he at once admonisheth us of some confession, when he saith, *Let us prevent His face by confession?* What meaneth this? He will come: *Let us prevent His face by confession*, beforehand: before He arrive, let us by confession condemn what we have done, that He may find that which He may crown, not what He must condemn. But doth not this very act of confessing thy sins pertain to the praise of God? Yea truly it most fully doth pertain to God's praise. And why? Because the more desperate was the state of the sufferer, so much greater is the honour of the physician. The more therefore thou despairedst of thyself on account of thy iniquities, do thou confess thy sins; for so much greater is the praise of Him Who forgiveth, as is the fulness of the

Luke¹⁰,
21.

penitent's confession more abundant. Let us not therefore imagine that we have receded from the song of praise, in understanding here that confession by which we acknowledge our transgressions: this is even a part of the song of praise; for when we confess our sins, we praise the glory of God. *Let us prevent His face in confession.*

5. *And make a joyful noise unto Him with Psalms.* We have already said what it is to *make a joyful noise*: the word is repeated, that it may be confirmed by the act: the very repetition is an exhortation. For we have not forgotten, so as to wish to be again admonished, what was said above, that we should make a joyful noise: but usually in passages of strong feeling a well-known word is repeated, not to make it more familiar, but that the very repetition may strengthen the impression made: for it is repeated that we may understand the feeling of the speaker. Hence our Lord's words, *Verily, verily, I say unto you*: one *verily* sufficed: why, *Verily, verily*, unless because the repetition strengthens? *Let us*, he saith then, *make a joyful noise unto Him with Psalms.* And what shall we say in Psalms? what shall we say, or rather feel, in that burst of joy? what are the topics which belong to this song of praise? Hear now: (ver. 3.) *For the Lord is a great God, and a great King above all gods.* Let us therefore make a joyful noise unto Him. *For the Lord will not cast off His people*; let us make a joyful noise unto Him. (Ver. 4.) *For in His hands are all the corners of the earth: and the heights of the hills are His also*: for all these reasons let us make a joyful noise unto Him. (Ver. 5.) *For the sea is His, and He made it: and His hand prepared the dry land*: let us make a joyful noise unto Him. Now time sufficeth not for a proportionate exposition of what all this meaneth: yet if it be utterly neglected, we shall remain debtors. Hear then some brief remarks, as the time alloweth, gleaning as much as I shall be able: since even a few seeds, where the soil is fruitful, bear the richest crop.

6. Ver. 3. First, he mentions this, as a reason for our song to praise. *For the Lord is a great God, and a great King above all gods.* There are therefore gods above whom is our great God, to Whom we make a joyful noise, in Whom we

heartily rejoice, to Whom we utter a song of praise. There are : but not unto us. For the Apostle saith : *For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God the Father, of Whom are all things, and we by Him ; and one Lord Jesus Christ, by Whom are all things, and we in Him.* If therefore not unto us, unto whom ?

Hear from another Psalm, *As for all the gods of the heathen, they are but devils ; but it is the Lord who made the heavens.* The Holy Spirit could not in terms more magnificent and lofty commend unto thee through the Prophet thy God and Lord. It was not enough to say that God is terrible above all devils : why is it high praise enough to say, that He is above all devils ? *For all the gods of the heathen are but devils.* But where is thy Lord ? *But it is the Lord Who made the heavens.* Thy God created that, where devils cannot dwell : for the devils were cast down from heaven. The heavens are preferred to the devils, thy Lord even to the heavens : because thy Lord made also the heavens. How much higher therefore than the heathen gods, that are devils, is He, Who is higher than the heavens, whence fell the angels, to become devils ? And yet all nations were under these devils : temples were built to devils, altars reared to devils, priests established to devils, sacrifices offered to devils, men brought in for prophets that were possessed with devils ! All these honours the heathen offered to devils : all, in their true use, are only due to the one great God. The heathen erected a temple to devils ; God hath a temple : the heathen established priests for devils ; God hath a priest ; the heathen offered sacrifice to devils ; God hath a sacrifice. For those devils who wished to appear gods, would not exact such honours in order to deceive, unless because they know that they are due unto the true God ; for what a false deity arrogates to himself, is usually due to the True God. We therefore acknowledge a true temple of God. *For the temple of God is holy,* saith St. Paul, *which are ye.* If therefore we are the temple of God, our soul is the altar of God. What is the sacrifice of God ? Perhaps we are at the present moment offering sacrifice on the altar of God, when we praise God ; for the Psalm teacheth us, in these words : *The sacrifice of praise*

PSALM
XCV.
1 Cor. 8,
5. 6.

Ps. 96, 5.

1 Cor.
3, 17.

Ps. 50,
23.

shall glorify Me: and there is the way, where I will shew VER. 3.
the salvation of God. But if thou seekest for a Priest, there
is One above the heavens; He intercedeth for thee, Who on Rom. 8,
earth died for thee. Therefore, *The Lord our God is a* 34.
great God: and a great King above all gods. Understand
here men by the word gods: for the Lord is not King over
devils. And hence we have Scripture testimony: *God* Ps. 82, 1.
standeth in the congregation of princes: He is a Judge
among gods. He calleth them gods, because they partake of 2 Pet. 1, 4.
the Divine Nature, not because they are in their own nature
gods; by grace, through which He willed to make them
gods. How great is that God Who maketh gods! or what
sort of gods are those whom a man maketh? As He is great
in making gods, so are they nothing who are made by man.
The true God maketh gods of those who believe in Him, to
whom *He hath given power to become the sons of God.* And John 1, 12.
for that reason He is the True God, because He is not a
created God: but we who are created, are not true gods,
though better than those which man maketh. Since Ps. 115,
images of the heathen are of gold and silver, the work of 4.
men's hands: they have mouths, and speak not: eyes have
they, and see not. For us our God hath created eyes that
see; and yet He hath not created us gods, in that He hath
made for us eyes that see; for this He hath done also for
cattle: but He hath made us gods, because He hath en-
lightened our inner eyes. Unto Him therefore be praise,
unto Him be confession, unto Him shouts of joy: *For the*
Lord is a great God, and a great King above all gods.

7. (Ver. 3. in LXX.) *For the Lord will not cast off His* Ps. 94,
people. Praise be unto Him, and shouts of joy be unto 14.
Him! What people shall He not cast off? we have no right
to make our own explanation here: for the Apostle hath
prescribed this unto us, he hath explained whereof it is said.
For this was the Jewish people, the people where were the
prophets, the people where were the patriarchs, the people
begotten according to the flesh from the seed of Abraham;
the people in which all the mysteries which promised our
Saviour preceded us; the people among whom was instituted
the temple, the anointing, the Priest for a figure, that when
all these shadows were past, the Light itself might come;

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XCV. this therefore was the people of God ; to it were the prophets sent, in it those who were sent were born ; to it were delivered and entrusted the revelations of God. What then ? is the whole of that people condemned ? far be it. It is called the good olive-tree by the Apostle, for it commenced with the patriarchs : but there were boughs there that were dry, because they were raised too high in pride ; they were therefore lopped off owing to their barrenness, and the wild olive engrafted owing to its humility. Nevertheless, most beloved, lest the wild olive when engrafted should become proud, what saith the Apostle ? *If thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall these which be the natural branches, be grafted into their own olive-tree ?* As thou, by not remaining in thy infidelity, hast deserved to be engrafted upon the good olive, when thou wast a wild olive ; so will they when repentant naturally be grafted more easily upon their own olive : such are the Apostle's words respecting them. 'This then is the tree itself : though some of its boughs have been broken, yet all have not. For if all the boughs were broken, whence is Peter ? whence John ? whence Thomas ? whence Matthew ? whence Andrew ? whence are all those Apostles ? whence that very Apostle Paul who was speaking to us but now, and by his own fruit bearing witness to the good olive ? Were not all these of that people ? Whence also those five hundred brethren to whom our Lord appeared after His resurrection ? Whence were so many thousands at the words of Peter, (when the Apostles, filled with the Holy Spirit, spoke with the tongues of all nations,) converted with such zeal for the honour of God and their own accusation, that they who first shed the Lord's blood in their rage, learnt how to drink it now that they believed ? And all these five thousand were so converted that they sold their own property, and laid the price of it at the Apostles' feet. That which one rich man did not do, when he heard from the Lord's mouth, and sorrowfully departed from Him, this so many thousands of those men by whose hands Christ had been crucified, did on a sudden. In proportion as the wound was deeper in their own hearts, with the greater eagerness did they seek for a physician.

Rom. 11,
17.

Ib. 24,
etc.

1 Cor.
15, 6,
Acts 2,
4.

Acts 4,
4; 2, 44.

Mat. 19,
21.

Since therefore all these were from thence, the Psalm saith ^{VER.} of them, *For the Lord will not cast off His people.* For the ^{4.} Apostle, speaking on this point, hath quoted this as a testimony: I say then, *Hath God cast away His people? God forbid.* ^{Rom.} *For I also am an Israelite, of the seed of Abraham, of ^{11, 1.} the tribe of Benjamin. God hath not cast away His people whom He foreknew.* If in fact the Lord were to cast away His people, there would have been no root for Paul himself to spring from: and whence he was, there were others also. In these is the Lord's people, not in all; but, as it is written, *a ^{Rom. 9,} remnant shall be saved.* ^{27.} Not in all: but the floor hath been ^{Is. 10,} fanned: the wheat been garnered within: the chaff lieth left. ^{12.} In all that thou seest of the reprobate Jews, thou seest the ^{Matt. 3,} chaff. ^{12.} The wheat hath already been gathered from the floor whereon thou seest this chaff, and hath been stored up in the barn. Let us see both, and distinguish both.

8. Ver. 4. What doth the Psalm add? *In His hand are all the corners of the earth:* we recognise the corner stone: the corner stone is Christ. There cannot be a corner, unless it hath united in itself two walls: they come from different sides to one corner, but they are not opposed to each other in the corner. The circumcision cometh from one side: the uncircumcision from the other; in Christ both peoples have met together: because He hath become the stone, of which it is written, *The stone which the builders rejected, hath ^{Ps. 118,} become the head of the corner.* ^{22.} If then Christ be the head of the corner, let us not regard the difference of those who come from afar, but the nearness of those who are united in Christ. Therein let us see verified the words: *The Lord shall not cast off His people.* Behold one wall, in which now as we have said, *the Lord hath not cast off His people.* Thence are the Apostles: thence all the Israelites who believed, and who threw the price of their possessions which they had sold at the Apostles' feet; poor by their own resolution, in God rich. We have recognised one wall, and what we have said, that *the Lord will not cast off His people,* hath therein been fulfilled: let us see another also. *For in His hand are all the corners of the earth.* Behold another wall in all the heathen, all the heathen came unto the Corner Stone, where they acknowledged the kiss of peace: to Him, One, who

made the two one; not as the heretics, who made two of one. PSALM XCIV. For the Apostle saith this same of our Lord Christ: *For He is our peace, Who hath made both one.* Let us therefore shout for joy in Him. Why? Because *the Lord will not cast off His people.* Again: Why? *For in His hand are all the corners of the earth: and the heights of the hills are His also.* The heights of the hills meaneth the high places of the earth. Sometimes these high places, that is, earthly powers, are adverse to the Church; they have promulgated laws against the Church, and endeavoured to blot out the name of Christian from off the earth: but after the fulfilment of the prophecy, *All the kings of the earth shall fall down before Him,* what is here said happened, *the heights of the hills are His also.* Eph. 2, 14.

9. Ver. 5. But perhaps thou art busied with temptations, and hence it is that, though placed in so great grace of God's promises, thou art disturbed by the world's stumbling-blocks? But those very stumbling-blocks do not really any thing to thee; since they have received their measure from God: *For the sea is His.* For the sea is this world, but God made also the sea: nor can the waves rage save only so far as to the shore, where He hath marked their bounds. There is therefore no temptation, that hath not received its measure from the Lord. Let there be therefore temptations, let there be tribulations; thou art perfected, not consumed by them. Consider whether those very temptations be not useful. Hear the Apostle; *God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* He saith not, He will not suffer you to be tempted at all; for if thou wert to refuse temptation, thou wouldest also refuse reformation. Thou art therefore reformed: and if thou art reformed, thou art in His hands Who formed thee. He taketh something from thee: He chasteneth thee in some way, He levelleth somewhat, He cleanseth somewhat in thee: He worketh with certain tools of His own: these are the stumbling-blocks of this world: do thou only be careful not to fall out of thy Maker's hands. No temptation beyond thy strength will approach thee. This God alloweth for thy benefit, whence thou mayest Ps. 72, 11.

1 Cor. 10, 13. Hear the Apostle; *God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.* He saith not, He will not suffer you to be tempted at all; for if thou wert to refuse temptation, thou wouldest also refuse reformation. Thou art therefore reformed: and if thou art reformed, thou art in His hands Who formed thee. He taketh something from thee: He chasteneth thee in some way, He levelleth somewhat, He cleanseth somewhat in thee: He worketh with certain tools of His own: these are the stumbling-blocks of this world: do thou only be careful not to fall out of thy Maker's hands. No temptation beyond thy strength will approach thee. This God alloweth for thy benefit, whence thou mayest

profit. Lastly, hear the Apostle himself adding this: *But* ^{VER.}
will with the temptation also make a way to escape, that ye 6.
may be able to bear it. Perhaps then the sea was a subject
of fear to thee? Fear not. *For the sea is His, and He*
made it. Fearest thou stumbling-blocks from the heathen?
He made the heathen also Himself; He will not permit
them to rage beyond the measure which He knoweth,
whence thou mayest profit. Saith not another Psalm, *All* ^{Ps.86,9.}
nations whom Thou hast made shall come and worship
before Thee, O Lord! if all the nations which Thou hast
made, it is clear that He also created the nations: therefore,
The sea is His, and He made it: and His hands prepared
the dry land. Be thou the dry land: thirst for the grace of
God: that as a sweet shower it may come upon thee, may
find in thee fruit. He alloweth not the waves to cover what
He hath sown. *And His hands prepared the dry land.*
Hence also therefore let us shout unto the Lord.

10. Since then these things are thus: since we have ex-
pounded so great things pertaining unto the praise of God,
return ye to where he commenced: (ver. 6.) *O come, let us*
worship, and fall down to Him; and mourn before the
Lord our Maker. Let us rejoice, because He made this
and that. He hath enumerated many things, and he now
repeateth his exhortation, *O come, let us worship, and fall*
down to Him: let us mourn before the Lord our Maker.
Now that I have mentioned the praises of God, be not
slothful, and stand not afar in life and habits. *O come, let*
us worship, and fall down to Him. But possibly ye are
anxious on account of your sins, which have made you afar
from God; let us do as followeth: *And mourn before the*
Lord our Maker. Perhaps thou art burning with the con-
sciousness of a fault; blot out with tears the flame of thy
sin: mourn before the Lord: fearlessly mourn before the
Lord, Who made thee; for He despiseth not the work of His
own hands in thee. Think not thou canst be restored by
thyself. By thyself thou mayest fall off, thou canst not
restore thyself: He Who made thee restoreth thee. *Let us*
mourn before the Lord our Maker: weep before Him, con-
fess unto Him, prevent His face in confession. For who
art thou who mournest before Him, and confessest unto

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Him, but one whom He created? The thing created hath no slight confidence in Him Who created it, and that in no indifferent fashion, but according to His own image and likeness. *O come, let us worship, and fall down to Him; and mourn before the Lord our Maker.*

11. Ver. 7. *For He is the Lord our God.* But that we may without fear fall down and kneel before Him, what are we? *We are the people of His pasture, and the sheep of His hand.* See how elegantly he hath transposed the order of the words, and as it were not given its own attribute to each word; that we may understand these very same to be the sheep, who are also the people. He said not, the sheep of His pasture, and the people of His hand; which might be thought more congruous, since the sheep belong to the pasture; but He said, *the people of His pasture.* The people are therefore sheep, since he saith, *the people of His pasture:* the people themselves are sheep. But again, since we have sheep which we buy, not which we create; and he had said above, *Let us fall down before our Maker;* it is rightly said, *the sheep of His hand.* No man maketh for himself sheep, he may buy them, they may be given, he may find them, he may collect them, lastly, he may steal them; make them he cannot. But our Lord made us; therefore *the people of His pasture, and the sheep of His hand,* are the very sheep which He hath deigned by His grace to create unto Himself. He praiseth these sheep also in the Song of Solomon, speaking of some perfect ones as the teeth of His Spouse the Holy Church:

Song of
Sol. 4, 2;
6, 5.

Thy teeth are like a flock of sheep that are even shorn, which come up from the washing; whereof every one beareth twins, and there is none barren. What meaneth, *Thy teeth?* These by whom thou speakest: for the teeth of the Church are those through whom she speaketh. Of what sort are thy teeth? *Like a flock of sheep that are shorn.* Why, *that are shorn?* Because they have laid aside the burdens of the world. Were not those sheep, of which I was a little before speaking, shorn, whom the bidding of God had shorn, when He saith, *Go and sell that thou hast, and give to the poor; and thou shalt find treasure in heaven: and come and follow Me?* They performed this

Mat. 19,
21.

bidding: shorn they came. And because those who believe in Christ are baptized, what is there said? *which come up from the washing*; that is, come up from the cleansing. *Whereof every one beareth twins.* What twins? Those two commandments, wherefrom hang all the Law and the Prophets. *We, therefore, are the people of His pasture, and the sheep of His hand.*

12. Ver. 8. Therefore, *To-day if ye will hear His voice.* O my people, the people of God! God addresses His people: not only the people of His which He shall not cast off, but also all His people. For He speaketh in the corner-stone to each wall: that is, prophecy speaketh in Christ, both to the people of the Jews, and the people of the Gentiles. *To-day if ye will hear His voice, harden not your hearts.* For sometime ye heard His voice through Moses, and hardened your hearts. He then, when you hardened your hearts, spoke through a herald; He now speaketh by Himself, let your hearts soften. He who used to send heralds before Him, hath now deigned to come Himself; He here speaketh by His own mouth, He Who used to speak by the mouths of the Prophets. *To-day, therefore, if ye will hear His voice, harden not your hearts.*

13. Ver. 9. Why hath he said, *Harden not your hearts?* Because ye remember what your fathers used to do. *Harden not your hearts, as in the provocation, and in the day of temptation in the wilderness.* Ye surely remember, brethren, that that people tempted God, received chastening, and was governed in the desert as it were by an excellent rider, with the curb of laws, the curb of commandments; and was not forsaken by God even when unsubdued, not only in His present blessings, but in the rod of correction that never ceased. Therefore *harden not your hearts, as in the provocation, in the day of temptation in the desert—where your fathers—proved me.* Let such be no more your fathers: imitate them not. They were your fathers, but if ye do not imitate them, they shall not be your fathers: yet as ye were born of them, they were your fathers. And if the heathen who came from the ends of the earth, in the words of Jeremias, *The Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our forefathers have*

VER.
8. 9.

Mat. 22.
40.

Ephes.
2, 20.

Exod.
16, 2. 3;
17, 2-7.

Jer. 16,
19.

PSALM *inherited lies, vanity, and things wherein there is no profit :*
 XCV. if the heathen forsook their idols, to come to the God of
 Ex. 14, Israel; ought Israel whom their own God led from Egypt
 21—2. through the Red Sea, wherein He overwhelmed their pur-
 Ib. 16, suing foes; whom He led out into the wilderness, fed
 13—35. with manna, never took His rod from correcting them,
 never deprived them of the blessings of His mercy; ought
 they to desert their own God, when the heathen have
 come unto Him? *When your fathers tempted Me, proved
 Me, and saw My works.* For forty years they saw My
 works, for forty years they provoked Me: before them I
 repeatedly wrought miracles by the hand of Moses, and yet
 they more and more hardened their hearts.

14. Ver. 10. *Forty years long was I very near unto this generation.* What doth *very near* mean? I made Myself present in signs and good works: not on one day, not on two; but *forty years long was I very near unto this generation, and said, It is a people that do always err in their hearts; for they have not known My ways.* The forty years have the same meaning as the word *always*. For that number forty indicates the fulness of ages, as if the ages were perfected in this number. Hence our Lord fasted
 Matt. 4, forty days, forty days He was tempted in the desert, and
 1—11. forty days He was with His disciples after His resurrection.
 Acts 1, 3. On the first forty days He shewed us temptation, on the latter forty days consolation: since beyond doubt when we are tempted we are consoled. For His body, that is, the Church, must needs suffer temptations in this world: but
 Mat. 28, that Comforter, Who said, *Lo, I am with you always, even*
 20. *unto the end of the world,* is not wanting. *And I said, It is a people that do always err in their hearts.* For this was I with them forty years, to shew such a race of men, which alway provoketh Me, even unto the end of the world: because by those forty years He meant to signify the whole of this world's duration.

15. Ver. 4. What then? In their stead shall there not be others to enter into God's rest? Those whom God's mercy displeased are rejected, they who resisted God with a hardened heart; they being rejected, hath God lost His people?

Mat. 3, It will not then be true, *that God is able out of these stones*
 9.

to raise up children unto Abraham. Therefore, I said, *It is a people that do alway err in their hearts, and they have not known My ways; unto whom I swear in My wrath, that they should not enter into My rest:* this is an awful threat. We began with exulting joy: but this Psalm hath ended with great fear: *Unto whom I swear in My wrath, that they should not enter into My rest.* It is a great thing for God to speak: how much greater for Him to swear? Thou shouldest fear a man when he sweareth, lest he do somewhat on account of his oath against his will: how much more shouldest thou fear God, when He sweareth, seeing He can swear nought rashly? He chose the act of swearing for a confirmation. And by whom doth God swear? By Himself: for He hath no greater by whom to swear. By Himself He confirmeth His promises: by Himself He confirmeth His threats. Let no man say in his heart, His promise is true; His threat is false: as His promise is true, so is His threat sure. Thou oughtest to be equally assured of rest, of happiness, of eternity, of immortality, if thou hast executed His commandments; as of destruction, of the burning of eternal fire, of damnation with the devil, if thou hast despised His commandments. He therefore swore unto them in His anger, that they should not enter into His rest: and yet some must enter into His rest; for it will not be given to none. They therefore being reprobate, we shall enter: for although some of the boughs have been broken for their want of resemblance and infidelity, we shall be engrafted on account of our faith and humility. Let us therefore enter into His rest. But by what means did they who entered enter, those who were chosen, who resisted not with an hardened heart? Because it is true, that *God will not cast off His people.*

VER.
11.

Heb. 6,
13.

Heb. 4,
6.

Rom. 11,
19. 20.

PSALM XCVI.^a

LAT.
XCV.

My lord and brother Severus^b still defers the pleasure we shall feel in his discourse, which he oweth us; for he

^a Delivered perhaps in the year 405, when the Donatists prevailed through the violence of the Circumcelliones.

^b Bishop of Milevis, mentioned in the discourse of the preceding day on Ps. 132. Ben.

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XCVI.

acknowledgeth, that he is held a debtor. For all the Churches through which he hath passed, by his tongue the Lord hath gladdened: much more therefore ought that Church to be rejoiced, out of which the Lord hath propagated his preaching among the rest. But what shall we do, but obey his will? I said, however, brethren, that he deferred, not that he defrauded us. Therefore let us keep him as a debtor bound, and release him not until he hath paid. Attend therefore, beloved: as far as the Lord alloweth, let us say somewhat of this Psalm, which indeed you already know; for the fresh mention of truth is sweet. Possibly when its title was pronounced, some heard it with wonder. For the Psalm is inscribed: *When the house was being built after the Captivity.* This title having been prefixed, ye were perhaps expecting in the text of the Psalm to hear what stones were hewn from the mountains, what masses were drawn to the spot, what foundations were laid, what beams were placed on high, what columns raised. Its song is of nothing of this kind: and if its song be of another sort, doth then the Psalm not agree with its title, but beareth one thing in its title, another in its words? It doth nothing of the sort, but only seeketh those who can understand it. For it speaketh of the building of the house. Let all the stones of that house know what they have sung. For the house is built unto God, not in the place where Solomon built. For he built a temple: and ye have just heard what the Lord said of that very temple. When His disciples were admiring the stones and vast masses of the temple, they discovered their admiration and wonder unto the Lord; and He said unto them, *Verily, verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.* It is no such house that is in building; for behold where it is built, not in one spot, not in any particular region. For thus he commenceth.

Mat. 24,
1. 2.

1 Chron.
16, 23.
&c.

2. Ver. 1. *O sing unto the Lord a new song; sing unto the Lord, all the earth.* If all the earth singeth a new song, it is thus building while it singeth: the very act of singing is building: but only, if it singeth not the old song. The lust of the flesh singeth the old song: the love of God singeth the new. Whatever thou singest of lust, thou art

singing the old song; although the words of the new song VER. 1.
 sound in the mouth, yet *praise is not seemly in the mouth*
of a sinner. It is better for thee to be new and silent, than Eccelus. 15, 9.
 to be old and sing; for if thou art new, and art silent, it
 soundeth not but in the ears of men; for thy heart is not
 silent of the new song, which reacheth the ears of God, Who
 made thee a new man. Thou lovest, and art silent: thy
 very love is a voice unto God, and that very love is a new
 song. Hear why it is a new song: the Lord saith, *A new* John 15, 12.
commandment I give unto you, that ye love one another.
 The whole earth then singeth a new song: there the house
 of God is built. All the earth is the house of God. If all
 the earth is the house of God, he who clingeth not to all the Dona-
 earth, is a ruin, not a house; that old ruin whose shadow tists.
 that ancient temple represented. For there what was old
 was destroyed, that what was new might be built up. And
 how was the old destroyed? *Now I say unto you,* He saith,
there shall not be left here one stone upon another, that shall
not be thrown down. The stone is Christ: but the Apostle
 saith, *For as many of you as have been baptized into Christ,* Gal. 3, 27.
have put on Christ. If whosoever is baptized in Christ,
 putteth on Christ, who placeth stone upon stone, except he Rebap-
 who layeth baptism upon Baptism? But be not terrified: tizing.
 there shall not be left one that shall not be thrown down. see on Ps. 40.
 For the stones are gathered together in such a manner for §. 1.
 the new fabric, which is built after the captivity, and love
 so bindeth together in unity, that it is not stone upon
 stone, but all the stones are one stone. Wonder not: the
 new song, that is, the altered law of love, hath done this.
 The Apostle bindeth us together into this very structure,
 and fasteneth us when bound together in that unity, saying,
Forbearing one another in love; endeavouring to keep the Ephes. 4, 2, 3.
unity of the Spirit in the bond of peace. Where there is this
 unity of Spirit, there is one stone; but one stone formed out
 of many. How one formed out of many? By forbearing one
 another in love. Therefore the house of the Lord our God
 is in building; it is this that is being wrought, for this are
 these words, for this these readings, for this the preaching of
 the Gospel over the whole world; as yet it is in building.
 This house hath increased greatly, and filled many nations:

PSALM
XCVI. nevertheless, it hath not yet prevailed through all nations: by its increase it hath held many, and will prevail over all: and it is gainsaid by those who boast of their being of its household, and who say, it hath already lost ground. It still increaseth, still all those nations which have not yet believed are destined to believe; that no man may say, will that tongue believe? will the barbarians believe? what is the meaning of the Holy Spirit having appeared in the fiery tongues, except that there is no tongue so hard that it cannot be softened by that fire? For we know that many barbarous nations have already believed in Christ: Christ already possesseth regions where the Roman empire hath never yet reached; what is as yet closed to those who fight with the sword, is not closed to Him Who fighteth with wood. For
 Acts 2, 3. *the Lord hath reigned from the wood*^a. Who is it who fighteth with wood? Christ. With His cross He hath vanquished kings, and fixed upon their forehead, when vanquished, that very cross; and they glory in it, for in it is their salvation. This is the work which is being wrought, thus the house increaseth, thus it is building: and that ye may know, hear the following verses of the Psalm: see them labouring upon, and constructing the house. *O sing unto the Lord a new song, sing unto the Lord all the earth.*

v. 11. 3. Ver. 2, 3. *Sing unto the Lord, bless His Name: be telling good tidings of His salvation from day to day.* How doth the building increase? *Be telling, he saith, good tidings of His salvation from day to day.* Let it be preached from day to day; from day to day, he saith, let it be built; let My house, saith God, increase. And as if it were said by the workmen, Where dost Thou command it to be built? Where dost Thou will Thy house to increase? Choose for us some level, spacious spot, if Thou wish an ample house built Thee. Where dost Thou bid us be telling good tidings from day to day? He sheweth the place: *Declare His honour unto the heathen:* His honour, not yours. O ye builders, *Declare His honour unto the heathen.* Should ye choose to declare your own honour, ye shall fall: if His, ye shall be built up, while ye are building. There-

^a Quoted as from this Psalm by Justin Martyr, Apol. i. 41. in Dial. cum Tryph. §. 73. he accuses the Jews of expunging the words ἀπὸ τοῦ ξύλου.

fore they who choose to declare their own honour, have refused to dwell in that house; and therefore they sing not a new song with all the earth. For they do not share it with the whole round world; and hence they are not building in the house, but have erected a whited wall. How sternly doth God threaten the whited wall? There are innumerable testimonies of the Prophets, whence He curseth the whited wall. What is the whited wall, save hypocrisy, that is, pretence? Without it is bright, within it is dirt. What I am about to say, hath already been said: but since it hath been said through that Spirit, Which the Lord hath deigned to confer even upon us, we have declared it; and whatever we now say by the same Spirit, those who were before us have said. It is not therefore to be passed by: but to be declared, since by God's gift it hath been spoken. A certain person¹, speaking of this whited wall, said thus: 'as, if in a wall which standeth alone, and is not connected with any other walls, you make a door, whoever enters, is out of doors; so in that part which hath refused to sing the new song together with the house, but hath chosen to build a wall, and that a whited one, and not solid, what availeth it that it hath a door?' If thou enterest, thou art found to be without. For because they themselves did not enter by the door, their door also doth not admit them within. For the Lord saith, *I am the door: by Me they enter in.* Who are they who enter by the door? They who seek the Lord's glory, not their own. Who enter by the door? They who do as it is said, *Declare His honour unto the heathen. He that entereth in by the door, is the shepherd of the sheep,* saith the Lord; *but he who climbeth up some other way, the same is a thief and a robber.* He who entereth by the door, is humble: he who climbeth up another way, is proud: for that reason He spoke of one as entering in, of the other as climbing up. But the one by entering is received, the other by climbing is thrown down. *Declare His honour unto the heathen.* What is, unto the heathen? Perhaps by nations but a few are meant: and that part which hath raised the whited wall hath still somewhat to say: why are not Getulia, Numidia, Mauritania, Byzacium, nations? Provinces are nations. Let the word of God take the word from hypocrisy, from the

VER.
2. 3.
Dona-
tists.
Ezek.
13, 10.
&c.

¹ S. Op-
tatus of
Milevis
on Don.
Schism,
b. iii.
c. 10.
p. 67.
(quoted
in sub-
stance.)

John 10,
9.
ib. 2.
ib. 1.

PSALM
XCVI. whited wall, building up the house over the whole world. It is not enough to say, *Declare His honour unto the heathen*; that thou mayest not think any nations excepted, he addeth, *and His wonders unto all people.*

4. Ver. 4. *For the Lord is great, and cannot worthily be praised.* What Lord, except Jesus Christ, *is great, and cannot worthily be praised?* Ye know surely that He appeared as a Man: ye know surely that He was conceived in a woman's womb, ye know that He was born from the womb, that He was suckled, that He was carried in arms, circumcised, that a victim was offered for Him, that He grew; lastly, ye know that He was buffeted, spit upon, crowned with thorns, was crucified, died, was pierced with a spear; ye know that He suffered all these things: *He is great, and cannot worthily be praised.* Despise not what is little, understand what is great. He became little, because ye were such: let Him be acknowledged great, and in Him ye shall be great. For thus the house is built, thus in the house itself are the constructions raised: the stones which are brought to the building increase. Increase, therefore; acknowledge Christ to be great: and He Who was little, is great, great beyond praise. He hath finished his words: he wished to say how great; even though throughout the whole day he should say, Great, Great, yet what would he say? Saying all the day, Great, he would at length stop; because day ceaseth: His greatness is before days, beyond days, without day. What then should he say? *For God is great, and cannot worthily be praised.* For what can a small tongue say towards the praise of the Great One? By saying, Beyond praise¹, he hath spoken, and hath given to imagination what it may conceive: as if saying, What I cannot utter, do thou reflect on; and when thou shalt have reflected, it will not be enough. What no man's thought uttereth, doth any man's tongue utter? *The Lord is great, and cannot worthily be praised.* Let Him be praised, and preached: His honour declared, and His house built.

¹Laudabilis nimis

5. *He is more to be feared than all gods.* Are there then gods, than whom He is more to be feared? Let us see whom he is speaking of, and we shall see why he speaketh. Meanwhile before we speak, most beloved, attend. He

Who appeared as it were frightened among men, is more to be feared than all gods. Did not the heathen rage? Have not the people imagined vain things against the Lord, and against His Anointed? Did not those fat bulls close Him in on every side? Did not that roaring lion gape upon Him, and entering into the hearts of the raging crowd exclaim, *Crucify, crucify Him!* as if He could be frightened by that roar, Who is more to be feared not than all men, but than all gods? For the spot where he wished to build the house, is itself woody, where it was said yesterday, *we found it in the wood*^b. For he was seeking that very house, when he said, 'in the wood.' And why is that spot woody? Men used to worship images: it is not wonderful that they fed hogs. For that son who left his father, and spent his all on harlots, living as a prodigal, use to feed hogs, that is, to worship devils; and by this very superstition of the heathen, all the earth became a wood. But he who buildeth a house, rooteth up the wood; and for this reason it was said, *While the house was being built, after the captivity*. For men were held captive under the devil, and served devils; but they were redeemed from captivity. They could sell, but they could not redeem themselves. The Redeemer came, and gave a price; He poured forth His Blood, and bought the whole world. Ye ask what He bought? Ye see what He hath given; find out then what He bought. The Blood of Christ was the price. What is equal to this? What, but the whole world? What, but all nations? They are very ungrateful for their price, or very proud, who say that the price is so small that it bought the Africans only; or that they are so great, as that it was given for them alone. Let them not then exult, let them not be proud: He gave what He gave for the whole world. He knew what He bought, because He knew at what price He bought it. Thus because we are redeemed, the house is built after the captivity. And who are they who held us in captivity? Because they to whom it is said, *Declare His honour*, are the clearers of the wood: that they may root out the wood, free the earth from captivity, and build, and raise up, by declaring the greatness of the

VER.
4.

Ps. 2, 1.
Ps. 22,
12.

Mat. 27,
23.

Ps. 132,
6.

Luke 15,
12—15.

Title of
Ps.

^b Hence it appears that Ps. 132. was expounded the day before.

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Lord's house. How is the wood of devils cleared away, unless He Who is above them all be preached? All nations then had devils for their gods: those whom they called gods, were devils, as the Apostle more openly saith, *The things which the Gentiles sacrifice, they sacrifice unto devils, and not to God.* Since therefore they were in captivity, because they sacrificed to devils, and on that account the whole earth had remained woody; He is declared to be great, and above all worldly praise.

1 Cor.
10, 20.

6. Ver. 5. And how is His greatness shewn, that He may root out all superstitions, captive beneath which the people was held, whom He Who is *more to be feared than all gods* came to redeem? As if the Psalmist were asked, Why hast thou said, *above all gods?* Are these then gods? He addeth, *As for all the gods of the heathen, they are devils.* Attend, beloved. He was speaking of something great but just before: *The Lord is great;* and as if he failed in His praises, he addeth, *and cannot worthily be praised.* Did I not say this, that He left it to thee to imagine what he could not express in words? But when he was expressing it in words, what great praise did he utter concerning our Lord Jesus Christ? That He is above all devils? For when he had said, *He is more to be feared than all gods:* he added, *As for all the gods of the heathen, they are devils.* It is not a great thing to be above devils: even thou, if thou willest, shalt be so: if thou believest in Him. This then is that exalted praise, *The Lord is great, and cannot worthily be praised.* For wishing to express it, as far as the human tongue is capable, and although the Holy Spirit is a powerful player of that organ, yet in the straitness of human breath; He uttereth syllables, He giveth birth to thoughts; wishing therefore to express it by this tongue, what saith he? *The Lord is great, and cannot worthily be praised.* Say, say, how far He may be praised! *He is more to be feared,* he saith, *than all gods.* Why didst thou say, *more than all gods?* Because *all the gods of the heathen are devils.* And is this all the praise of Him Who cannot worthily be praised, that He is above all the gods of the heathen, which are devils? Wait, and hear what followeth: *It is the Lord that made the heavens.* Not above all gods only therefore,

but above all the heavens which He made, is the Lord. VER. 6.
 If he were to say, *above all gods, for the gods of the heathen are devils*, and if the praise of our Lord stopped here, he had said less than we are accustomed to think of Christ; but when he said, *But it is the Lord that made the heavens*; see what difference there is between the heavens and devils: and what between the heavens and Him Who made the heavens; behold how exalted is the Lord. He said not, *But the Lord sitteth above the heavens*; for perhaps some one else might be imagined to have made them, upon which He was enthroned: but, *It is the Lord that made the heavens*. If He made the heavens, He made the Angels also: Himself made the Angels, Himself made the Apostles. The devils yielded to the Apostles: but the Apostles themselves were heavens, who bore the Lord. And what Lord did they bear? Him by Whom they were made. Hear that they are heavens: *The heavens declare the glory of God.* Ps.19,1.
 To these very heavens, it is said, *Declare His honour among the heathen: and His wonders in all people. For the Lord is great, and cannot worthily be praised: He is more to be feared than all gods. What gods? As for the gods of the heathen, they are devils.* And He is more to be feared than all these gods. *But it is the Lord that made the heavens.* O heavens, which He made, declare His honour unto the heathen! Let His house be built throughout the earth, let all the earth sing a new song.

7. Ver. 6. *Confession and beauty are before Him.* Dost thou love beauty? Wishest thou to be beautiful? Confess! He said not, beauty and confession, but confession and beauty. Thou wast foul; confess, that thou mayest be fair: thou wast a sinner; confess, that thou mayest be righteous. Thou couldest deform thyself: thou canst not make thyself beautiful. But of what sort is our Betrothed, who hath loved one deformed, that he might make her fair? How, saith some one, loved He one deformed? *I came not, said He, to call* Matt. 9, 13. *the righteous, but sinners.* Whom callest Thou? sinners, that they may remain sinners? No, saith He. And by what means will they cease to be sinners? *Confession and beauty are before Him.* They honour Him by confession of their sins, they vomit the evils which they had greedily devoured;

PSALM
XCVI.
2 Peter
2, 22. they return not to their vomit, like the unclean dog; and there will then be confession and beauty: we love beauty; let us first choose confession, that beauty may follow. Again, there is one who loveth power and greatness: he wisheth to be great as the Angels are. There is a certain greatness in the Angels; and such power, that if the Angels exert it to the full, it cannot be withstood. And every man desireth the power of the Angels, but their righteousness every man loveth not. First love righteousness, and power shall follow thee. For what followeth here? *Holiness and greatness are in His sanctification.* Thou wast before seeking for greatness: first love righteousness: when thou art righteous, thou shalt also be great. For if thou preposterously dost wish first to be great, thou fallest before thou canst rise: for thou dost not rise, thou art raised up. Thou risest better, if He raise thee Who falleth not. For He who falleth not descendeth unto thee: thou hadst fallen: He descendeth, He hath stretched forth His hand unto thee; thou canst not rise by thy own strength, embrace the hand of Him who descendeth, that thou mayest be raised up by the Strong One.

8. What then? (Ver. 7.) *If confession and beauty are before Him. Holiness and greatness in His sanctification.* (This we declare, when we are building the house; behold, it is already declared unto the heathen;) what ought the heathen to do, to whom those who have cleared away the wood have declared the Lord's honour? He now saith to the heathen themselves, *Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and honour.* Ascribe them not unto yourselves: because they also who have declared it unto you, have not declared their own, but His honour. Do ye then *ascribe unto the Lord worship and honour*; and say, *Not unto us, O Lord, not unto us: but unto Thy Name give the praise.* Put not your trust in man. If each of you is baptized, let him say: He baptizeth me, of whom the friend of the Bridegroom said, *He baptizeth with the Holy Ghost*^c. For when ye say this, ye ascribe unto the Lord worship and honour: *Ascribe unto the Lord worship and honour.*

9. Ver. 8. *Ascribe unto the Lord glory unto His Name.*

^c See his commentary on the passage, and on John 1, 31.

Not unto the name of man, not unto your own name, but unto His ascribe worship. *Bring sacrifices, and come into His courts. Bring sacrifices!* What are ye to bring, that ye may enter into His courts? For already the house hath increased, and the courts are made: those who bring sacrifices, let them enter the courts. Are we to bring bulls, goats, or sheep? God forbid. *Thou desirest no sacrifice, else would I give it thee.* He commended unto us a present which we ought to offer. See whether that be not the present of which he hath before spoken, *confession and beauty are before Him.* Confession is a present unto God. O heathen, if ye will enter into His courts, enter not empty. *Bring presents.* What presents shall we bring with us? *The sacrifice of God is a troubled spirit: a broken and a contrite heart, O God, shalt not Thou despise.* Enter with an humble heart into the house of God, and thou hast entered with a present. But if thou art proud, thou enterest empty. For whence wouldest thou be proud, if thou wert not empty? For if thou wast full, thou wouldest not be puffed up. How couldest thou be full? If thou wert to bring a present, which thou shouldest carry to the courts of the Lord. Let us not retain you much longer: let us run over what remaineth. Behold the house increasing: behold the edifice pervade the whole world. Rejoice, because ye have entered into the courts; rejoice, because ye are being built into the temple of God. For those who enter are themselves built up, they themselves are the house of God: He is the inhabitor, for whom the house is built over the whole world, and this 'after the captivity.' *Bring presents, and come into His courts.*

10. Ver. 9, 10. *O worship the Lord in His holy court:* in the Catholic Church; this is His holy court. Let no man say, *Lo, here is Christ, or there.* *For there shall arise false prophets.* Say this unto them, *There shall not be left here one stone upon another, that shall not be thrown down.* Ye are calling me to the whited wall; I adore my God in His holy court.

11. *Let the whole earth be moved before His face. Tell it out among the nations, that the Lord reigneth from the wood¹: and that it is He Who hath made the round world so fast that it cannot be moved.* What testimonies of the build-

VER.
9. 10.
Ps. 51,
17.

Ps. 51,
17.

Mat. 24,
23. 2.
Dona-
tists.

¹ see p.
400,
note a.

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ing of the house of God! The clouds of heaven thunder out throughout the world that God's house is being built; and the frogs cry from the marsh, We alone are Christians. What testimonies do I bring forward? That of the Psalter. I bring forward what thou singest as one deaf: open thine ears; thou singest this; thou singest with me, and thou agreest not with me; thy tongue soundeth what mine doth, and yet thine heart disagreeeth with mine. Dost thou not sing this? Behold the testimonies of the whole world: *Let the whole earth be moved before His face*: and dost thou say, that thou art not moved? *Tell it out among the heathen, that the Lord hath reigned from the wood*. Shall men perchance prevail here, and say they reign by wood, because they reign by means of the clubs of their bandits¹? Reign by the Cross of Christ, if thou art to reign by wood. For this wood of thine maketh thee wooden: the wood of Christ passeth thee across the sea. Thou hearest the Psalm saying, *He hath set aright the round world, that it cannot be moved*; and thou sayest it hath not only been moved since it was made fast, but hath also decreased. Dost thou speak the truth, and the Psalmist falsehood? Do the false prophets, when they cry out, *Lo, here is Christ, and there,* speak truth; and doth this Prophet lie? Brethren, against these most open words ye hear in the corners rumours like these; "such an one was a traditor," and, "such an one was a traditor^b." What dost thou say? Are thy words, or the words of God, to be heard? For, *it is He Who hath set aright the round world, that it cannot be moved*. I shew unto thee the round world built: bring thy present, and come into the courts of the Lord. Thou hast no presents: and on that account thou art not willing to enter. What is this? If God were to appoint unto thee a bull, goat, or ram, for a present, thou wouldest find one to bring: He hath appointed a humble heart, and thou wilt not enter; for thou findest not this in thyself, because thou art swollen with pride. *He hath set aright the round world, that it cannot be moved: and He shall judge the people righteously*. Then shall they mourn, who now refuse to love righteousness.

¹ Circumcelliones.

Mat. 24,
23.

^b Cæcilianus, and others, by communicating with whom they alleged the universal Church to have fallen.

12. Ver. 11. *Let the heavens rejoice, and let the earth be glad.* Let the heavens, which declare the glory of God, rejoice; let the heavens rejoice, which the Lord made; let the earth be glad, which the heavens rain upon. For the heavens are the preachers, the earth the listeners. *Let the sea be stirred up, and the fulness thereof.* What sea? The world. The sea hath been stirred up, and the fulness thereof: the whole world was roused up against the Church, while it was being extended and built over all the earth. Concerning this stirring up, ye have heard in the Gospel, *They shall deliver you up to councils.* The sea was stirred up: but how should the sea ever conquer Him Who made it? VER.
11-13.

13. Ver. 12, 13. *The plains shall be joyful, and all things that are in them.* All the meek, all the gentle, all the righteous, are the 'plains' of God. *Then shall all the trees of the woods rejoice.* The trees of the woods are the heathen. Why do they rejoice? Because they were cut off from the wild olive, and engrafted into the good olive. *Then shall all the trees of the woods rejoice:* because huge cedars and cypresses have been cut down, and undecaying timbers have been bought for the building of the house. They were trees of the woods; but before they were sent to the building: they were trees of the woods, but before they produced the olive. Rom.
11, 17.

14. *Then shall all the trees of the woods rejoice before the face of the Lord. For He cometh, for He cometh to judge the world.* He came at first, and will come again. He first came in His Church in clouds. What are the clouds which bore Him? The Apostles who preached, respecting whom ye have heard, when the Epistle was being read: *We are ambassadors, he saith, for Christ: we pray you in Christ's stead, be ye reconciled to God.* These are the clouds in whom He cometh, excepting His last Advent, when He will come to judge the quick and the dead. He came first in the clouds. This was His first voice which sounded forth in the Gospel: *From this time shall they see the Son of Man coming in the clouds.* What is, from this time? Will not the Lord come in later times, when all the tribes of the earth shall mourn? He first came in His own 2 Cor. 5,
20.
Mark
13, 26.

PSALM
XCVI.

Mark
13, 17.

ib. 33.

preachers, and filled the whole round world. Let us not resist His first coming, that we may not tremble at His second. *But woe to them that are with child, and that give suck in those days!* Ye have heard but now in the Gospel: "Take ye heed, for ye know not at what hour He cometh." This is said figuratively. Who are those with child, and who give suck? Those who are with child, are the souls whose hope is in the world: but those who have gained what they hoped for, are meant by 'they who give suck.' For example: one wisheth to buy a country seat; he is with child, for his object is not gained as yet, the womb swelleth in hope: he buyeth it; he hath brought forth, he now giveth suck to what he hath bought. *Woe to them that are with child, and that give suck in those days!* Woe to those who put their hope in the world; woe to them that cling to those things which they brought forth through hope in the world. What then should the Christian do? He should use, not serve, the world. What is this? Those that have as those that have not. Thus he saith, thus he exhorteth those whom he wisheth not to be found by that day as it

1 Cor. 7,
29—32.

were with child, and as they that give suck: *But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulness.* He who is without carefulness, waiteth without fear for his Lord's coming. For what sort of love is it of Christ, to fear lest He come? Brethren, are we not ashamed? We love Him, and yet we fear lest He come. Are we sure that we love Him? or do we love our sins more? Therefore let us hate our sins for their own sake, and love Him Who will come to punish our sins. He will come, whether we like or not: for because He cometh not just now, it is no reason that He will not come at all. He will come, and when thou knowest not; and if He shall find thee ready, thy ignorance is no hurt to thee. *Then shall all the trees of the wood rejoice before the Lord; for He cometh:* at His first coming. And what afterwards?

For He cometh to judge the earth. And all the trees of the woods shall rejoice. He came first: and later to judge the earth: He shall find those rejoicing who believed in His first coming, *for He cometh.*

VER.
13.

15. *For with righteousness shall He judge the world:* not a part of it, for He bought not a part: He will judge the whole, for it was the whole of which He paid the price. Ye have heard the Gospel, where it saith, that when He cometh, *He shall gather together His elect from the four winds.* He gathereth all His elect from the four winds: therefore from the whole world. For Adam^a himself (this I had said before) signifieth in Greek the whole world; for there are four letters, A, D, A, and M. But as the Greeks speak, the four quarters of the world have these initial letters, *Ἀνατολή*, they call the East; *Δύσις*, the West; *Ἄρκτος*, the North; *Μεσημβρία*, the South: thou hast the word Adam. Adam therefore hath been scattered over the whole world. He was in one place, and fell, and as in a manner broken small¹, he filled the whole world: but the mercy of God gathered together the fragments from every side, and forged² them by the fire of love, and made one what was broken. That Artist knew how to do this; let no one despair: it is indeed a great thing, but reflect Who that Artist was. He Who made, restored; He who formed, reformed; *With righteousness shall He judge the world, and the peoples in His truth.* What is righteousness and truth? He will gather together His elect with Him to the judgment, but the rest He will separate one from another; for He will place some on the right, others on the left hand. But what is more just, what more true, than that they shall not expect mercy from their Judge, who have refused to act mercifully, before their Judge come? But those who chose to act with mercy, with mercy shall be judged. For it shall be said unto them placed on the right hand: *Come, ye blessed of My Father: inherit the kingdom prepared for you from the foundation of the world.* And He imputeth to them works of mercy: *For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink;* and so forth. Again, what is imputed unto those who are placed on the left hand? That they refused to do

Mark
13, 27.

¹ quoddammodo minutus
² conflavit.

Mat. 25,
31-46.

^a Vid. Tract. 9. in Johan. n. 14. and Tract. 10. n. 12. *Ben.*

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mercifully. And whither shall they go? *Into everlasting fire.* This evil hearing will call forth deep wailings. But what saith another Psalm? *The righteous shall be had in everlasting remembrance, He will not be afraid of any evil hearing.* What is evil hearing? *Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.* He who shall rejoice in good, shall not fear for evil hearing. How shall they rejoice in good hearing? *Come, ye blessed of My Father.* And for what hearing shall they not fear? *Depart into everlasting fire, prepared for the devil and his angels.* This is righteousness, this is truth. *For He will judge the world with righteousness, and the peoples with His truth.* Because thou art unrighteous, shall thy Judge not be righteous? Because thou art a liar, shall not Truth be true? But if thou wishest to find Him merciful, be merciful before He cometh: forgive whatever hath been done against thee, give from out of thine abundance. And from whose abundance, but His, dost thou give? If of thine own thou gavest, it would be bounty: since thou givest of His, it is restitution. For what hast thou, that thou hast not received? These are the most acceptable offerings unto God, mercy, humility, confession, peace, love. These let us bring, and without fear we shall await the coming of our Judge, *Who with righteousness shall judge the world, and the peoples with His truth.*

LAT.
XCVI.

PSALM XCVII.

A Discourse to the people.

GOD affordeth mighty spectacles to the Christian heart, than which truly nothing more delightful can be discovered; if only the palate of faith be at hand to taste the honey of God. We believe that in all of you, who have with all your heart believed in our Saviour, there dwelleth His Spirit, that may delight you when the Prophecies are read, so many years ago uttered by the mouth of the Saints, and so many years after fulfilled in the faith of nations. For those holy Prophets felt the liveliest joy, when they saw those

things in the Spirit, not as yet fulfilled, but destined to be fulfilled. They felt great delight: and yet, by reason of the love with which they were inspired for us, whom they saw not as yet, but in the Spirit travailed of us; they wished, if possible, to live with us in these times, and to see what they were prophesying in the Spirit, fulfilled. Thence our Lord saith unto His disciples, when they began to discern these things: *Many righteous men and prophets have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* For although they saw these things in the Spirit, yet they were figured unto them as future: but to the Apostles they were fulfilled before their eyes. Whence that Simeon, a righteous old man, rejoiced much when he saw the infant Jesus, recognising the great in the small, and in that little body the Creator of heaven and earth. He rejoiced therefore much, because he had been answered, that he should not depart from this life, before he should see the salvation of God. He therefore recognised Him, he was delighted, and exulted with joy; saying these words, *Lord, now lettest Thou Thy servant depart in peace: for mine eyes have seen Thy salvation.* Great therefore is this gladness; and love createth it. We were pleased, when this Psalm was sung: and some things therein were understood by all; but some, as I think, either by few, or certainly not by all. Let us therefore at once consider it in this discourse, in which we are serving you; and let us see with how great goodness God hath been pleased to make us glad, by making what He hath promised present to us, and by displaying unto us the truth of His promises.

2. (Title.) This Psalm is entitled, *A Psalm of David's, when his land was restored.* Let us refer the whole to Christ, if we wish to keep the road of a right understanding: let us not depart from the corner-stone, lest our understanding suffer a fall: in Him let that become fixed, which wavered with unstable motion; let that rest upon Him, which before was waving to and fro in uncertainty. Whatever doubt a man hath in his mind when he heareth the Scriptures of God, let him not depart from Christ; when Christ hath been revealed to him in the words, let him then be assured that he hath understood; but before

TITLE.

Mat. 13, 17.

Luke 2, 25-30.

Ephes. 2, 20.

PSALM
XCVII.
Rom.
10, 4. he arriveth at the understanding of Christ, let him not presume that he hath understood. *For Christ is the end of the law for righteousness to every one that believeth.* What doth this mean, and how are these words understood in Christ, *When his land was restored?* For it is easy to understand how Christ is represented by David; for Christ was born of Mary, and from David's seed; and since He was to be born of David's seed, on that account He is prophesied of, figuratively, under David's name. David is therefore Christ; because also the signification of David is Strong of Hand: and who is so strong, as He Who by the Cross conquered the world? For after His resurrection and ascension, when the Holy Spirit had been received, and the

Acts 2,
4, 37. & c. Apostles were speaking with different tongues, a multitude of those very persons who had crucified Him, were roused to seek the counsel of salvation; received it, and believed; they were forgiven, their guilt in the blood of Christ was remitted unto them, the drinking of His blood imparted unto them; they became faithful disciples of Him whose persecutors they had been; they believed in Him Whom they crucified, and before Whom they bowed their heads in mockery; Himself they chose to hold as their Head. Thus then in the words of the title of the Psalm, was *His land restored*; for this land was Judæa, all of which had been lost, when in their ignorance they crucified their Lord, like delirious men raving against their physician, and in their frenzy rejecting the means of safety. The whole of Judæa then had as it were been lost: how the whole? The very Apostles even wavered; Peter, who was following Him with a courageous devotion, thrice in the confusion of fear denied Him. Our Lord Jesus Christ Himself, on His resurrection, found some of them talking together about Himself in the road, in such a state as to reply unto Him on His asking

Mat. 27,
39. them the subject of their conversation: *Art thou alone a stranger in Jerusalem, and hast not known the things that are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to*

Luke 24,
18—21.

death, and have crucified Him. But we hoped that it had TITLE.
been He that should have redeemed Israel. They had already
lost their hope in Christ. For they said not, we hope that
He shall redeem Israel; but, we hoped that it had been He
that should have redeemed Israel. He was with them in
Person, and hope in Him was not in them. He shewed
Himself unto them, He was manifested even to the rest of His
disciples, seen, touched, and found by those to whom He
seemed already to have perished: the faith of those who had
fallen was brought back; His land was restored. Then after
speaking forty days with them, He ascended into heaven; and, Acts 1,
as I mentioned a little before, by sending His Holy Spirit, He 3. 9; 2, 4.
caused His disciples, unlearned men, to speak with the
tongues of all nations. Then they, in whose behalf He had
prayed not in vain, Father, forgive them, for they know not Luke 23,
what they do, moved, as I have said, sought for safety, 34.
received counsel to believe in Him; three thousand be- Acts 2,
lieved in one day, and again five thousand; the Church 41. and
of Christ began to be rife throughout Judæa, where the 4, 4.
reproach of Christ had been rife; and His land was restored.
But since He had Himself said, Other sheep I have which John 10,
are not of this fold; them also I must bring; and there 16.
shall be one fold, and one Shepherd; the Apostles were
sent to the Gentiles also, to whom the Prophets had not
been sent. They were sought, who had not sought; they
were found, who were expecting nothing; that God, Whom
they knew not as Promiser, they found a Redeemer. For
the Jews before His advent held Him bounden unto them
by promises, because the Prophets had there preached
Christ, there had promised Christ; but they had not recog-
nised Him when present Whom they had heard promised;
while to the Gentiles no promise was made; although that
they should believe also had been mentioned in the Pro-
phets. Though not addressed to them, it was said of them.
The Gospel was sent unto them also: and ye have heard
this from the dispensation of God; for that lesson hath just
been read unto you in the Acts of the Apostles, how the
centurion Cornelius believed: for Cornelius the centurion
was not of the Jewish nation. He prayed, fasted, gave
alms. God deserted him not, although placed among the

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Gentiles; and an Angel was sent to announce unto him, that his prayer and his alms were had in remembrance in the sight of God; he believed, when he had invited Peter unto him. Could not the Angel teach him? He sent him unto Peter, that his faith might be the rather made sure unto him by a man, that God had deigned to visit men: nor did He, Who deigned to be Man, disdain to teach by means of men. Thus then was *His land restored*; one wall coming from the Jews, another wall from the Gentiles; which two walls meeting from opposite sides, He was Himself the corner stone, where both should be joined together.

Eph. 2,
20.

3. Again, how do we understand the words, *when His earth was restored*? When His Flesh was raised again. For another interpretation, not departing from Christ, may thus occur to us: the earth restored is the resurrection of the flesh; for after His resurrection, all those things which are sung of in the Psalm were done. Let us then hear a Psalm full of joy on the restoration of the Earth. Let the Lord our God excite in us a hope and a pleasure worthy of so great a thing; may He rule our discourse, that it be fit for your hearts, that whatever joy our heart doth feel in such sights, He may bring on to our tongue, and thence conduct it into your ears, then to your heart, thence to your actions.

4. Ver. 1. *The Lord is King.* He Who stood before the judge, He Who received blows, He Who was scourged, He Who was spit upon, He Who was crowned with thorns, He Who was struck with fists, He Who hung upon the cross, He Who as He hung upon the wood was mocked, He Who died upon the cross, He Who was pierced with the spear, He Who was buried, Himself arose from the dead. *The Lord is King.* Let kingdoms rage as much as they can; what can they do to the King of kingdoms, the Lord of all kings, the Creator of all worlds? Is He despised, because He appeared so submissive, so humble? That was His mercy, not His want of power: for He appeared humble, that we might take Him. But let us now see: *The Lord is King, let the earth be glad: yea, let the multitude of the isles be joyous.* It is so indeed, because the word of God hath been preached not in the continent alone, but also in those isles which lie in mid

sea: even these are full of Christians, full of the servants of God. For the sea doth not retard Him Who made it. VER.
2. Where ships can approach, can not the words of God? The isles are filled. But figuratively the isles may be taken for all the Churches. Why isles? Because the waves of all temptations roar around them. But as an isle may be beaten by the waves which on every side dash around it, yet cannot be broken, and rather itself doth break the advancing waves, than by them is broken: so also the Churches of God, springing up throughout the world, have suffered the persecutions of the ungodly, who roar around them on every side; and behold the isles stand fixed, and at last the sea is calmed. *Yea, let the multitude of the isles be joyous.*

5. Ver. 2. *Clouds and darkness are round about Him: righteousness and judgment are the direction of His seat.* For whom are *clouds and darkness round about Him*? For whom are *righteousness and judgment the direction of His seat*? Clouds and darkness for the ungodly, who have not understood Him: righteousness and judgment for the faithful, who have believed in Him; for the former have not seen through pride, the latter have deserved to be guided by their humility. Hear the clouds and darkness, and hear righteousness and judgment. The Lord Himself saith: *For judgment I am come into this world; that they which see not might see, and that they which see might be made blind.* John 9,
39. What meaneth, *that they which see might be made blind*? They who seem unto themselves to see, who think themselves wise, who think healing not needful for them, that they may be made blind, may not understand. And that *they which see not may see*; that they who confess their blindness may obtain to be enlightened. Let there be therefore *clouds and darkness round about Him*, for those who have not understood Him: for those who confess and humble themselves, *righteousness and judgment are the direction of His seat.* He called those who believe in Him His seat: for from them hath He made Himself a seat, since in them Wisdom sitteth; for the Son of God is the Wisdom of God. But we have heard from another passage of Scripture a strong confirmation of this interpretation. *The soul of the righteous is the seat of Wisdom.* Prov.12,
23.
1 Cor.1,
24. Because then they who

PSALM
XCVII. have believed in Him have been made righteous: justified by faith, they have become His own seat: He sitteth in them, judging from them, and guiding them. Wherefore? because He found them meek, like obedient cattle, not kicking backward, not shaking their heads in pride against His yoke, not refusing His scourge: they became good and obedient cattle of His; and deserved what is said in another

Ps. 25, 8. Psalm, "*Them that are meek shall He guide in judgment: and such as are gentle, them shall He learn His way.*" *Clouds and darkness, therefore, are around Him, unto them who are not righteous; but to the meek, righteousness and judgment shall be the habitation of His seat.*

6. Ver. 3. *There shall go a fire before Him, and burn up His enemies on every side.* Of what fire doth he say, brethren, *a fire shall go before Him, and burn up His enemies on every side?* I do not think it is said of that fire, into which the ungodly are to be sent by that sentence of the last judgment, to whom when set apart on the left, as we remember having read in the Gospel, He shall say,

Mat. 25, 41. *Depart into everlasting fire, prepared for the devil and his angels.* I do not think it is said of that fire. Why do I not? Because he speaketh of some fire, which shall go before Him, before He cometh to judgment. For it is said, that the fire goeth before Him, and burneth up His enemies on every side, that is, throughout the whole world. That fire will burn after His advent: this, on the contrary, will go before Him. What fire then is this? We may understand it of the punishment of the wicked, we may understand it of the salvation of the redeemed. Of the punishment of the wicked, how? Because when Christ was preached, the heathen were enraged, and stirred up persecution: which was the fury of fire, consuming rather those who persecuted, than those whom they persecuted. For when we see two persons, the one enraged, the other meekly enduring, it is for you to judge, which of them is on fire. Ye may behold such a spectacle in the human race. Place before your eyes an unjust man, excited in mind, savage in countenance, with flaming eyes, with flashing words, carried on to another's death, to depredations, injury, insult, not able to hold, to restrain himself; the other patiently enduring his words, his

blows, whatsoever he chooseth to inflict upon him, and when he striketh his cheek, offering unto him the other: when thou hast seen on the one side fury, on the other mildness; on the one anger, on the other endurance: on the one flames, on the other patience; wilt thou hesitate to pronounce which of these is on fire, and suffereth punishment? He whose body is assaulted, or he whose mind is laid waste? On which account the prophet Isaiah also saith, *The fire of thine enemies shall devour them, even now.* Is. 26, 11. What is, *even now*? Before that great day of judgment cometh, those who will afterwards burn with the punishment of eternal fire, already burn in their own rage. Unless indeed ye imagine, brethren, that injustice, which proceedeth out of one man to the injury of another, hurteth him to whom it proceedeth, and hurteth not him from whom it proceedeth. How can it be so? Sometimes a burning brand is applied to a damp and green log of wood, without burning it, though it is on fire itself; thus also thine enemy. If perchance there be any unjust man who plotteth snares against thee, or deviseth any trouble, he is unjust: then if thou art green wood, that is, if vigorous and flourishing with spiritual sap, thou shalt resist the fire of his hostilities, by praying for him who persecuteth thee: he is on fire, thou remainest whole; and his injustice hurteth him, thee not at all. Unless indeed thou thinkest that it hurteth thee, if he hath done ought unto thy body, and thy soul hath come patient and incorrupt to be crowned before God, following the example of its Lord, Who chose rather to suffer from the Jews, and who could have avoided death, but yet died, just as He was born, though He needed not to have been born. For thou wast born by the law of thy nature, He of His own will; thou diest from thy nature, He from His mercy. As then the Jews did Him no harm; so neither doth any persecuting enemy hurt thee, if thou hast chosen to be a member of Him thy Head.

7. Behold, we have understood the fire that goeth before Him, that is to be understood of a kind of temporal punishment of the unbelieving and ungodly: let us understand the fire, if possible, of the salvation of the redeemed also; for thus we had proposed. The Lord Himself saith:

PSALM XCVII. *I am come to send fire on the earth* : ‘ fire ’ in the same way
Luke 12, 49. as a ‘ sword ; ’ as in another passage He saith, that He was
Mat. 10, 34. not come to send peace, but a sword, upon earth. The
sword to divide, the fire to burn : but each salutary : for the
sword of His own word hath in salutary wise separated us
from evil habits. For He brought a sword, and separated
every believer either from his father who believed not in
Christ, or from his mother in like manner unbelieving : or at
least, if we were born of Christian parents, from his ancestors.
For no man among us had not either a grandsire, or great
grandsire, or some ancestry among the heathen, and in that
unbelief which is accursed before God. We are separated
from that which we were before ; but the sword which
separateth, but slayeth not, hath cut between us. In the
same way the fire also : *I am come to send fire upon the
earth.* Believers in Him were set on fire, they received the
flame of love : and for this reason when the Holy Spirit
itself had been sent to the Apostles, It thus appeared : *There*
Acts 2, 3. *appeared, he saith, unto them cloven tongues, like as of fire,*
and it sat upon each of them. Burning with this fire they
set out on their march through the world, to burn and set
on fire His enemies on every side. What enemies of
His ? They who forsaking the God Who made them, adored
the idols they had made. They were burnt, if they were
evil, unto their consumption : if good, unto their restoration :
either the man was burnt, who refused to believe, by that
fire, becoming worse when he heard the word of God, being
burnt up and consumed by his own malice ; or if he were
converted and believed, yet it was not as if nothing had burnt
within him. For the grass had burnt, that the gold might be
refined. Faith is gold, carnal lust is grass. *All flesh is grass,*
Is. 40, 6. *saith Isaiah, and all the goodliness thereof is as the flower of
the grass.* Whatever there is therefore in carnal man lusting
for things vain and worldly, is grass. How many perchance,
even brethren of ours, have been to the theatre ? they were
led by grass. Is not this fire to be desired by them, that
the grass may burn, and the gold be refined ? For what-
ever faith there be in them, is choked by the grass. It is
therefore good for them to burn with a holy fire, that when
the grass hath been consumed, the treasure which Christ

redeemed may shine. Therefore, *there shall go a fire before Him, and shall burn up His enemies on every side.* There are some who have burned for their own health, they are to-day His faithful; they were His enemies, and they are now at last His faithful: thou seekest for enemies, they are not; they are consumed, they have been on fire; love hath consumed in them that which made them persecute Christ, and hath refined within them their belief in Christ. *And it shall burn up His enemies on every side.*

VER.
4. 5.

8. Ver. 4. *His lightnings gave shine unto the world.* This is great joy. Do we not see? is it not clear? His lightnings have shined unto the whole world: His enemies have been set on fire, and burnt. All that gainsaid hath been burnt, and *His lightnings have given shine unto the world.* How have they shone? That the world might at length believe. Whence were the lightnings? From the clouds. What are the clouds of God? The preachers of the truth. But thou seest a cloud, misty and dark in the sky, and it hath I know not what hidden within it. If there be lightning from the cloud, a brightness shineth forth: from that which thou didst despise, hath burst forth that which thou mayest dread. Our Lord Jesus Christ therefore sent His Apostles, as His preachers, like clouds: they were seen as men, and were despised; as clouds appear, and are despised, until what thou wonderest at gleameth from them. For they were in the first place men encumbered with flesh, weak; then, men of low station, unlearned, ignoble: but there was within what could lighten forth; there was in them what could flash abroad. Peter a fisherman approached, prayed, and the dead arose. His human form was a cloud, the splendour of the miracle was the lightning. ^{Acts 9,} ^{40.} So in their words, so in their deeds, when they do things to be wondered at, and utter words to be wondered at, *His lightnings gave shine unto the world; the earth saw it, and was afraid.* Is it not true? Doth not the whole Christian world at length exclaim, Amen, afraid at the lightnings which burst forth from those clouds? *The earth saw it, and was afraid.*

9. Ver. 5. *The hills melted like wax at the presence of the Lord.* Who are the hills? The proud. Every high

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thing raising itself against God, at the deeds of Christ and of the Christians, trembled, yielded, and when I say, what hath been already said, *melted*, a better word cannot be found. *The hills melted like wax at the presence of the Lord.* Where is the elevation of powers? where the hardness of the unbelieving? *The hills melted like wax at the presence of the Lord.* The Lord was a fire unto them, they melted at His presence like wax; so long hard, until that fire was applied. Every height hath been levelled; it dareth not now blaspheme Christ: and though the Pagan believeth not in Him, he blasphemeth Him not; though not as yet become a living stone, yet the hard hill hath been subdued. *The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth:* not of the Jews only, but of the Gentiles also, as the Apostle saith; for He is not the God of the Jews alone, but of the Gentiles also. He is therefore the Lord of the whole earth, the Lord Jesus Christ born in Judæa, but not born for Judæa alone, because before He was born He created all men; and He Who created, also new created, all men. *At the presence of the Lord of the whole earth.*

Rom. 3,
29.

10. Ver. 6. *The heavens have declared His righteousness: and all the people have seen His glory.* What heavens have

Ps. 19, 1.

declared? *The heavens declare the glory of God.* Who are the heavens? Those who have become His seat; for as God sitteth in the heavens, so doth He sit in the Apostles, so doth He sit in the preachers of the Gospel. Even thou, if thou wilt, shalt be a heaven. Dost thou wish to be so? Purge from thy heart the earth. If thou hast not earthly lusts, and hast not in vain uttered the response, that thou hast 'lifted up thy heart,' thou shalt be a heaven. *If ye be risen with Christ,* saith the Apostle to believers, *seek those things which are above, where Christ sitteth upon the right hand of God: set your affection on things above, not on things of the earth.* Thou hast begun to set thine affection upon things above, not on things upon earth; hast thou not become a heaven? Thou carriest flesh, and in thy heart thou art already a heaven; for thy conversation will be in heaven. Being such, thou also declarest Christ; for who of

Colos. 3,
1. 2.Phil. 3,
20.

the faithful declareth not Christ? Attend, beloved: do ye imagine that we standing here alone declare Christ, and do ye not declare Him? Whence do they come unto us, wishing to be Christians, whom we have never seen, whom we know not, unto whom we have never preached? Have they believed, perchance, without any preacher? The Apostle saith: *How shall they believe in Him, of Whom they have not heard? and how shall they hear without a preacher?* Therefore the whole Church preacheth Christ, and the heavens declare His righteousness; for all the faithful, whose care it is to gain unto God those who have not yet believed, and who do this from love, are heavens. From them God thundereth forth the terror of His judgment; and he who was unbelieving trembleth, and is alarmed, and believeth. He shews unto men what power Christ had throughout the world, by pleading with them, and leading them to love Christ. For how many this day have led their friends either to some pantomimist, or flute-player? Why, except from their liking him? And do ye love Christ. For He Who conquered the world hath exhibited such spectacles, as that no man can say that he findeth in them cause for blame. For each person's favourite in the theatre is often vanquished there. But no man is vanquished in Christ: there is no reason for shame. Seize, lead, draw, whom ye may: be without fear, ye are leading unto Him, Who displeaseth not those who see Him; and ask ye Him to enlighten them, that they may behold to good account. *The heavens have declared His righteousness: and all the people have seen His glory.*

11. Ver. 7. *Confounded be all they that worship carved images.* Hath not this come to pass? Have they not been confounded? Are they not daily confounded? For carved images are images wrought by the hand. Why are all who worship carved images confounded? Because all people have seen His glory. All nations now confess the glory of Christ: let those who worship stones be ashamed. Because those stones were dead, we have found a living stone: indeed those stones never lived, so that they cannot be called even dead; but our Stone is living, and hath ever lived with the

VER.
7.

Rom.
10, 14.

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Rom. 6,
9.

Father, and though He died for us, He revived, and liveth now, and death shall no more have dominion over Him. This glory of His the nations have acknowledged; they leave the temples, they run to the Churches. *Confounded be all they that worship carved images.* Do they still seek to worship carved images? Have they not chosen to forsake their idols? They have been forsaken by their idols. *Confounded be all they that worship carved images, who glory in their idols.* But there is a certain disputer who seemeth unto himself learned, and saith, I do not worship that stone, nor

Ps. 115,
5. that image which is without sense; your prophet could not be aware that they have eyes and see not, and I be ignorant that this image neither hath a soul, nor seeth with its eyes, nor heareth with its ears: I worship not this image; but I

¹ i. e. fall
down
before. adore¹ what I see, and serve him whom I see not. Who is that? Some invisible deity, he replieth, who presideth over that image. By giving this account of their images, they seem to themselves able disputants, because they do not

1 Cor.
10, 20,
21. worship idols, and yet do worship devils. *The things, brethren, saith the Apostle, which the Gentiles sacrifice, they sacrifice unto devils, and not to God; and I would not, he*

1 Cor. 8,
4. addeth, *that ye should have fellowship with devils; for we know that an idol is nothing in the world.* The Apostle himself saith this, *we know that an idol is nothing: and that what the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.* Let them not therefore excuse themselves on this ground, that they are not devoted to insensate idols; they are rather devoted to devils, which is more dangerous. For if they were only worshipping idols, as they would not help them, so they would not hurt them; but if thou worship and serve devils, they themselves will be thy masters. And who will be thy masters? Those who are jealous of thee: they must necessarily be jealous of thy freedom, always wish to possess thee, always to render thee such, as they may be able to draw along with them. For those evil spirits have a sort of inherent malevolence, and love of destruction: they rejoice in the evil of man; and feed upon our delusion, if they have deceived us. And what do they seek? Not those over whom they may for ever have dominion, but with whom they

may for ever undergo damnation; just as an evil-minded robber is wont to accuse the innocent. If a man is burnt alive, doth he burn the less, if two men are burning? doth he die the less, if he die in company with another? His punishment is not lessened, but his malignity is fed. 'Let him die with me;' not meaning that he will the less himself die, but another's ill brings consolation. Such is the devil; he wisheth to seduce those who with him may be punished: and because God is a Judge whom he cannot deceive, (for he accuseth not before Him the innocent,) wishing to have true charges to prefer, he persuadeth to sin. Behold what master they who worship idols and devils create for themselves: for *the things which the Gentiles sacrifice, they sacrifice unto devils, and not to God; and I would not that ye should have fellowship with devils.* VER. 7. 1 Cor. 10, 20.

12. But what sort of God have we? Hear what followeth. For when he had said, *Confounded be all they that worship carved images, and that glory in their idols:* lest men should try to stand in defence of their images, by saying, We are not worshipping stones, but deities: what deities dost thou worship? Tell me, dost thou worship devils, or good spirits, such as are the Angels? For there are holy Angels, and there are evil spirits. I say, that in thy temples none are worshipped but evil spirits; who in their pride exact sacrifice for themselves, and wish themselves to be worshipped as gods; who are malignant and proud. Such also are wicked men, who seek their own glory, and despise the glory of God. But observe holy men, who are like the Angels. When thou hast found some holy man who serveth God, if thou wish to worship him instead of God, he forbiddeth thee: he will not arrogate to himself the honour due to God, he will not be unto thee as God, but be with thee under God. Thus did the holy Apostles Paul and Barnabas. They preached the word of God in Lycaonia. When they had performed wonderful works in Lycaonia, the people of that country brought victims, and wished to sacrifice to them, calling Barnabas Jupiter, and Paul Mercury: they were not pleased. Did they perchance refuse to be sacrificed to, because they abhorred to be compared to devils? No, but because they shuddered at divine honour being paid

PSALM to men. Their own words shew this: it is no guess of ours;
 XCVII. for the text of the book goeth on to say how they were

Acts 14, moved: then *Barnabas and Paul rent their clothes, and*
 14. 15. *ran in among the people, crying out, Men and brethren,*

why do ye these things? we also are men of like passions with you. Attend. Just then, as good men forbid those who had wished to worship them as gods, and wish rather that God alone be worshipped, God alone be adored, to God alone sacrifice be offered, not to themselves; so also all the holy Angels seek His glory Whom they love; endeavour to impel and to excite to the contemplation of Him all whom they love: Him they declare to them, not themselves, since they are angels; and because they are soldiers, they study only how to seek the glory of their Captain; but if they have sought their own glory, they are condemned as

¹tyranni usurpers¹. Such were the devil and his angels: he claimed for himself divine honour, and for all his demons; he filled the pagan temples, and persuaded them to offer images and sacrifices to himself. Was it not better to worship holy Angels than devils? They answer: we do not worship devils; we worship angels, as ye call them, the powers and the ministers of the great God. I wish ye would worship them: ye would easily learn from themselves not to worship them. Hear an Angel teaching. He was teaching a disciple of Christ, and shewing him many wonders in the Revelation of John: and when some wonderful vision had been shewn him, he trembled, and fell down at the Angel's feet; but that Angel, who sought not but the glory of God,

Rev. 19, said, *See thou do it not; for I am a fellow servant of thee,*
 10. *and of thy brethren the prophets.* What then, my brethren?

Let no man say, I fear lest the Angel may be angry with me, if I worship him not as my God. He is then angry with thee, when thou hast chosen to worship him: for he is righteous, and loveth God. As devils are angry if they are not worshipped, so are Angels angry if they are worshipped instead of God. But lest the weak and trembling heart perchance say unto itself: If then the demons are incensed because they are not worshipped, I fear to offend them; what can even their chief the devil do unto thee? If he had any power over us, no one of us would remain. Are not

daily so many things said against him by the mouth of ^{VER.} Christians, and yet the harvest of Christians increaseth. ^{8.} When thou art angry with the most depraved of thy slaves, thou givest him the name, Satan, Devil. Perhaps in this thou dost err, since thou sayest it to a man, and thy immoderate anger hurrieth thee to revile the image of God: and yet thou chooseth a term thou deeply hatest, to apply to him. If he could, would he not revenge himself? But it is not allowed: and he doth so much only as is allowed him. For when he wished to tempt Job, he had to ask power to do so: and he ^{Job 1,} could do nothing had he not received power. Why then ^{11.} dost thou not fearlessly worship God, without Whose will no one hurteth thee, and by Whose permission thou art chastened, not overcome? For if it shall have pleased the Lord thy God to permit some man to hurt thee, or some spirit: He will chasten thee, that thou mayest cry unto Him: "*The Lord hath chastened and corrected me: but He hath* ^{Ps. 118,} *not given me over unto death.*" ^{18.} *Confounded, therefore, be all they that worship carved images, and that delight in vain gods: worship Him, all ye His angels.* Let pagans learn to worship God: they wish to worship Angels: let them imitate Angels, and worship Him Who is worshipped by Angels. *Worship Him, all ye His angels.* Let that Angel worship who was sent to Cornelius, (for worshipping Him he sent Cornelius to Peter,) himself Peter's fellow-servant; let him worship Christ, Peter's Lord. *Worship Him, all ye gods!*

13. Ver. 8. *Sion heard of it, and rejoiced.* What did Sion hear? That all His Angels worship Him. What heard Sion? Behold what she heard: *The heavens have declared His righteousness: and all the people have seen His glory. Confounded be all they that worship carved images, and that delight in their idols.* For the Church was not as yet among the Gentiles; in Judæa the Jews had some of them believed, and the very Jews who believed thought that they only belonged to Christ: the Apostles were sent to the Gentiles, Cornelius was preached to; Cornelius believed, was baptized, and they who were with ^{Acts 10,} Cornelius were also baptized. But ye know what happened, ^{47.} that they might be baptized: the reader indeed hath not

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reached this point, but, nevertheless, some recollect; and let those who do not recollect, hear briefly from me. The Angel was sent to Cornelius: the Angel sent Cornelius to Peter; Peter came to Cornelius. And because Cornelius and his household were Gentiles, and uncircumcised: lest they might hesitate to give the Gospel to the uncircumcised: before Cornelius and his household were baptized, the Holy Spirit came, and filled them, and they began to speak with tongues. Now the Holy Spirit had not fallen upon any one who had not been baptized: but upon these It fell before baptism. For Peter might hesitate whether he might baptize the uncircumcised: the Holy Spirit came, they began to speak with tongues; the invisible gift was given, and took away all doubt about the visible Sacrament; they were all

Acts 11,
1.

baptized. And thou hast it there written; *And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.* This is what he here mentions; *Sion heard of it, and rejoiced: and the daughters of Judah were glad.* What did Sion hear, and rejoice at? That the Gentiles also had received the word of God. One wall had come, but the corner existed not as yet. The name Sion is here peculiarly given to the Church which was in Judæa. *Sion heard of it, and rejoiced: and the daughters of Judah were glad.* Thus it is written, *The apostles and brethren that were in Judæa heard.* See if the daughters of Judæa rejoiced not. What did they hear? *That the Gentiles had also received the word of God.*

ver. 6.

Where did this Psalm express this? *The heavens have declared His righteousness: and all the people have seen His glory.* And because even the Gentiles, who used to

ver. 7.

worship idols, had believed, he goeth on to say, *Confounded be all they that worship carved images, and that delight in their idols.* *Sion heard of it, and rejoiced: and the daughters of Judah were glad.* Afterwards some of the circumcised

Acts 11,

3.
ib.4.&c.

chose to reproach Peter, saying unto him, *Thou wentest in to men uncircumcised, and didst eat with them.* But he gave them a reason, telling how while he prayed a vessel let down by four corners was shewn Him. This vessel which contained all living things, signified all nations. But it hung by four corners, because there are four quarters of the globe,

whence the people were to come: and four Gospels preach VER.
9.
 Christ, that His grace may be understood to belong to all the
 four quarters of the globe. Because therefore such a vision had
 been shewn to Peter, he rehearsed to them the whole, how
 Cornelius believed, and that, before the Gentile was baptized,
 the Holy Spirit came upon him. When they heard these
 things, they held their peace, and glorified God, saying, *Then* Acts 11,
18.
hath God also to the Gentiles granted repentance unto life.
 Behold, *Sion heard of it, and rejoiced, and the daughters of*
Judah were glad because of Thy judgments, O Lord. What
 judgments? Because *God is no accepter of persons.* For Acts 10,
34.
 Peter himself, when he had seen Cornelius the centurion,
 and those who were with him, filled with the Holy Ghost,
 cried out and said, *Of a truth I perceive, that God is no*
respector of persons. Therefore, *The daughters of Judah*
rejoiced because of Thy judgments, O Lord. What is, because
 of Thy judgments? Because in any nation, and in any v. 35.
 people, he that serveth Him is accepted of Him: for He is Rom. 3,
29.
 not the God of the Jews only, but also of the Gentiles.

14. Ver. 9. See if this be not the reason for the joy of the
 daughters of Judah. *And the daughters of Judah were glad*
because of Thy judgments, O Lord. For Thou, Lord, art
most high over all the earth. Not in Judæa alone, but over
 Jerusalem; not over Sion only, but over all the earth. To
 this whole earth the judgments of God prevailed, so that it
 assembled its nations from every quarter: judgments with
 which they who have cut themselves off have no communion:
 they neither hear the prophecy, nor see its completion; *For*
Thou, Lord, art most high over all the earth: Thou art
exalted far above all gods. What is *far*¹? For it is said of ¹ *nimis*
 Christ. What then meaneth *far*, except that Thou mayest
 be acknowledged coequal with the Father? What meaneth,
above all gods? Who are they? Idols have not life, have
 not sense: devils have life and sense; but they are evil.
 What great thing is it that Christ is exalted above devils?
 He is exalted above devils: but neither is this very great;
 the heathen gods indeed are devils, but *He is far above all* Ps. 96.
gods. Even men are styled gods: *I have said, Ye are gods:* Ps. 82,
and ye are all the children of the Most Highest: again it is 6. 1.
 written, *God standeth in the congregation of princes: He is*

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a Judge among gods. Jesus Christ our Lord is exalted above all: not only above idols, not only above devils; but above all righteous men. Even this is not enough; above all Angels also: for whence otherwise is this, *Worship Him, all ye gods? Thou art far exalted above all gods.*

15. Ver. 10. What then do we all, who have assembled before Him, before Him Who is exalted far above all gods? He hath given us a brief commandment, *O ye that love the Lord, see that ye hate the thing which is evil!* Christ doth not deserve that with Him thou shouldest love avarice. Thou lovest Him: thou shouldest hate what He hateth. There is a man who is thine enemy, he is what thou art; ye are the work of one Creator, with the same nature: and yet if thy son were to speak unto thine enemy, and come to his house, and constantly converse with him, thou wouldest be inclined to disinherit him; because he speaketh with thine enemy. And how so? Because thou seemest to say justly, Thou art my enemy's friend, and seekest thou ought of my property? Attend then. Thou lovest Christ: avarice is Christ's foe; why speak with her? I say not, speak with her; why dost thou serve her? For Christ commandeth thee to do many things, and thou dost them not; she commandeth thee, and thou dost them. Christ commandeth thee to clothe the poor man: and thou dost it not; avarice biddeth thee defraud, and this thou dost in preference. If such be the case, if such thou art, do not very confidently promise thyself Christ's heritage. But thou sayest, I love Christ. *O ye that love the Lord, see that ye hate the thing which is evil!* Hence it appeareth that thou lovest what is good, if thou shalt be found to hate what is evil. *O ye that love the Lord, see that ye hate the thing which is evil!*

16. But when we have begun to hate evil, persecutions will follow. We hate evil; some persecutor saith to us, Defraud; saith to us, Worship that image; saith to us, Offer frankincense to devils: but we have heard, *O ye that love the Lord, see that ye hate the thing which is evil.* We have heard indeed: but if we do not these things, the persecutor rageth. To what degree doth he rage? What will he take away? Answer: Wherefore art thou a Christian?

on account of thy eternal heritage, or thy temporal happiness? Ask the question of thy faith, place thy soul on the frame¹ of conscience, torture thyself with the fear of judgment, answer whom thou hast believed in, why thou hast believed. Thou sayest to me, I have believed in Christ. What hath Christ promised thee, but what He hath shewn in Himself? What hath He shewn in Himself? He died, and arose from the dead, ascended into heaven. Dost thou wish to follow? Imitate His passion: expect His promise. What then can the enraged persecutor deprive thee of, when thou hast begun to hate the evil, because thou lovest the Lord? What can he deprive thee of? Thy patrimony? Can he deprive thee of heaven? Lastly, whatever God hath given thee, let him take: (he taketh not indeed, unless God wills; but if God will, he taketh away what God gave, lest God take Himself away from thee:) no one can deprive thee of God; thou deprivest thyself of Him, if thou fliest from Him.

VER.

10.

catasta

17. Perhaps thou answerest: I am not concerned for my patrimony. *The Lord gave, and the Lord hath taken* Job 1, away; I may say, *Blessed be the name of the Lord:* but I fear, lest he slay me. This is all. Hear the Psalm consoling thee: *The Lord preserveth the souls of His servants.* Because then he had said above, *O ye that love the Lord, see that ye hate the thing which is evil,* lest ye should fear to hate evil, lest he should kill thee, he addeth instantly, *The Lord preserveth the souls of His servants.* Hear Him preserving the souls of His servants, and saying, *Fear not them which kill the body, but are not able to kill* Mat. 10, *the soul.* He who hath most power against thee, slayeth the body. What hath he done unto thee? What he also did to the Lord thy God. Why lovest thou to have what Christ hath, if thou fearest to suffer what Christ did? He came to bear thy life, temporal, weak, subject unto death. Surely fear to die, if thou canst avoid dying. What thou canst not avoid through thy nature, why dost thou not undergo by faith? Let the adversary who threateneth take away from thee that life, God giveth thee another life: for He gave thee this life also, and without His will even this shall not be taken from thee; but if it be His will that it

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1 Cor.
15, 53.

Mat. 10,
30.

Rom. 5,
6.

be taken from thee, He hath a life to give thee in exchange; fear not to be robbed for His sake. Art thou unwilling to put off a patched garment? He will give thee a robe of glory. What robe dost thou tell me of? *This corruptible must put on incorruption, and this mortal must put on immortality.* This very flesh of thine shall not perish. Thine enemy can rage as far as to thy death: he hath not power beyond, either over thy soul, or even over thy flesh; for although he scatter thy flesh about, he hindereth not the resurrection. Men were fearful for their life: and what said

the Lord unto them? *The very hairs of your head are all numbered.* Dost thou, who lovest not a single hair, fear the loss of thy life? All things are numbered with God. He Who created all things, will restore all things. They were not, and they were created: they were, and shall they not be restored? Believe then with your whole heart, my brethren, and *ye that love the Lord, see that ye hate the thing which is evil.* Be strong, not only in the love of God, but also in the hatred of evil. Let no man frighten you: He Who called you is more powerful, He is Almighty; He is stronger than all the strong, higher than all the exalted. The Son of God hath died for us: fear not but that thou shalt receive His life, who hast a pledge in His death. For, for whom

hath He died? was it for the righteous? Ask of Paul: *for Christ died for the ungodly.* Thou wast ungodly, and He died for thee: thou art justified, and will He desert thee? He Who justified the ungodly, shall He desert the godly? *O ye that love the Lord, see that ye hate the thing which is evil!* Let no man fear: *The Lord preserveth the souls of His saints; He shall deliver them from the hand of the ungodly.*

18. But perhaps thou wilt say, I lose this light. (Ver. 11.) *There is sprung up a light for the righteous.* What light fearest thou thou mayest lose? fearest thou thou mayest be in darkness? Fear not thou mayest lose light; nay, fear lest while thou art guarding against the loss of this light, thou mayest lose that true light. For we see to whom that light is given which thou fearest losing, and with whom it is shared. Do the righteous only see this sun, when He

Matt. 5,
45.

maketh it rise over the just and unjust, and raineth upon the

just and unjust? Wicked men, robbers, the unchaste, beasts, flies, worms, see that light together with thee. What sort of light doth He keep for the righteous, Who giveth this even to such as these? Deservedly the Martyrs beheld this light in faith; for they who despised this light of the sun, had some light in their eyes, which they longed for, who rejected this. *There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.* Do you imagine that they were really in misery, when they walked in chains? Spacious was the prison to the faithful, light were the chains to the confessors. They who preached Christ amid their torments, had joy in the iron-chair. *There is sprung up a light for the righteous.* What light hath sprung up for the righteous? Not that which springeth up for the unrighteous; not that which He causeth to rise over the good and bad. There is a different light which springeth up to the righteous; of which light, that never rose upon themselves, the unrighteous shall in the end say, *Therefore have we erred from the way of truth, and the light of righteousness hath not shined upon us, and the sun of righteousness rose not upon us.* Behold, by loving this sun they have lain in the darkness of the heart. What did it profit them to have seen with their eyes this sun, and not in mind to have seen that light? Tobit was blind, but he used to teach his son the way of God. Ye know this, that Tobit warned his son, and said to him, *Son, give alms of thy substance; because that alms suffer not to come into darkness.* Even he who was in darkness spoke thus. Do ye see that there is another light which springeth up to the righteous, and joyful gladness for such as are true-hearted? He had not sight: and he said to his son, Give alms of thy substance; alms suffer not to come into darkness. Nor did he fear, lest his son should say to him in his heart, And hast not thou then given alms? why dost thou, that art blind thyself, thus enjoin me? Behold, thy alms have brought thee to darkness, and how sayest thou to me, *Give alms: alms suffer not to come into darkness.* How could he speak with such confidence, except because he had in sight another light? The son gave his arm to his father, that he might walk: but the father taught the son the way that he might live. There is therefore another

VER.
11.

Wisd. 5,
6.

Tobit 4,
7. 10.

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light which springeth up to the righteous: *There is sprung up a light for the righteous: and joyful gladness for the true-hearted.* Dost thou wish to know that light? Be true-hearted. What is, be true-hearted? Be not of a crooked heart before God, withstanding His will, and wishing to bend Him unto thee, and not to rule thyself to please Him; and thou wilt feel the joyful gladness which all the true-hearted know. *There is sprung up a light for the righteous: and joyful gladness for the true-hearted.*

19. Ver. 12. *Be glad, ye righteous.* Perhaps already the faithful hearing the word, *Be glad*, are thinking of banquets, preparing cups, waiting for the season of roses; because it is said, *Be glad, ye righteous!* See what followeth, *Be glad in the Lord.* Thou art waiting for the season of spring, that thou mayest be glad: thou hast the Lord for joyful gladness, the Lord is always with thee, He hath no special season; thou hast Him by night, thou hast Him by day. Be true-hearted; and thou hast ever joy from Him. For that joy which is after the fashion of the world, is not true joy. Hear the prophet Isaiah: *There is no joy, saith my God, to the wicked.* What the wicked call joy is not joy, such as he knew who made no account of their joy: let us believe him, brethren. He was a man, but he knew both kinds of joy. He certainly knew the joys of the cup, for he was a man, he knew the joy of the table, he knew the joys of marriage, he knew those joys worldly and luxurious. He who knew them saith with confidence, *There is no joy to the wicked, saith the Lord.* But it is not man who speaks, it is the Lord: of the truth of the Lord it is said, *There is no joy to the wicked.* For they but seem to themselves to rejoice: *But there is no joy to the wicked,* saith not a man, but the Lord. Whence Jer. 17, he who saw real joy, saith, *Neither have I desired the day of men, thou knowest.* Thou Who shewest me another day, Who teachest me another light, Who fillest me with another joy, Who dost inspire my heart with another feeling, Thou hast made me not desire the day of men. Isaiah saw men in drink, in luxury, in theatres and spectacles, the whole world indulging itself in various trifles, and yet he cried, *There is no joy, saith the Lord, to the wicked.* If this was not joy, what sort of joy was that which he saw, in comparison with

Is. 57,
21.

Jer. 17,
16.

which this was not joy? As if thou hadst known the sun, and wert to say to some person who was praising a lamp, VER.
12.
This is not light. Why is it not light? He holdeth it in high esteem, he rejoiceth, he is delighted: and thou sayest, This is not light. Or if any one were admiring an ape, thou wouldest say, This is not beauty. And if perchance he were engaged in tracing the composition of the brute's limbs, and admiring all their fitness of adaptation to each other, thou who hadst known another beauty wouldest deny it, and say, it is not so. Why? Because thou knowest another. But thou sayest, I see not that light which Isaiah saw. Believe, and thou shalt see it. For perhaps thou hast not the eye to see it; for it is an eye by which that beauty is discerned. For as there is an eye of the flesh, by means of which this light is seen: so there is an eye of the heart, by which that joy is perceived: perhaps that eye is wounded, dimmed, disturbed by passion, by avarice, by indulgence, by senseless lust; thine eye is disturbed: thou canst not see that light. Believe, before thou seest: thou shalt be healed, and shalt see. *There is sprung up a light for the righteous: and joyful-gladness for the true-hearted.*

20. *Be glad, he saith, in the Lord, ye righteous: and confess to the remembrance of His holiness.* Now made glad, now rejoicing in the Lord, confess unto Him; for unless it were His will, ye would not rejoice in Him. For the Lord Himself saith: *These things I have spoken to you: that in Me ye might have peace. But in the world ye shall have tribulation.* John 16,
33. If ye are Christians, look for tribulations in this world; look not for more peaceful and better times. Brethren, ye deceive yourselves; what the Gospel doth not promise you, promise not to yourselves. Ye know what the Gospel saith; we are speaking to Christians; we ought not to disobey the faith. The Gospel saith this, that in the last times many evils, many stumbling-blocks, many tribulations, much iniquity, shall abound; but he that shall endure unto the end, the same shall be saved. *The love, it saith, of many shall wax cold.* Mat. 24,
3—13. Whosoever then hath been stedfastly fervent in spirit, as the Apostle saith, *fervent in spirit,* Rom. 12 his love shall not wax cold: because *the love of God is shed abroad in our hearts by the Holy Ghost, Which is given unto* 11.
Rom. 5,
5.

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XCVII.

us. Let no man therefore promise himself what the Gospel doth not promise. Behold, happier times will come, and I am doing this, and purchasing this. It is good for thee to listen to Him Who is not deceived, nor hath deceived any man, Who promised thee joy not here, but in Himself; and when all here hath passed away, to hope that with Him thou wilt for ever reign; lest when thou dost wish to reign here, thou mayest neither enjoy gladness here, nor find it there.

LAT.
XCVII.

PSALM XCVIII.

A Discourse to the People.

1. Ver. 1. *O sing unto the Lord a new song.* The new man knoweth this, the old man knoweth it not. The old man is the old life, and the new man the new life: the old life is derived from Adam, the new life is formed in Christ. But in this Psalm, the whole world is enjoined to sing a new song. More openly elsewhere the words are these: *O sing unto the Lord a new song; sing unto the Lord, all the whole earth;* that they who cut themselves off from the communion of the whole earth, may understand that they cannot sing the new song, because it is sung in the whole, and not in a part of it. Attend here also, and see that this is said. And when the whole earth is enjoined to sing a new song, it is meant, that peace singeth a new song. *O sing unto the Lord a new song; for He hath done marvellous things.* What marvellous things? Behold, the Gospel was just now being read, and we heard the marvellous things of the Lord. The only son of his mother, who was a widow, was being carried out dead: the Lord, in compassion, made them stand still; they laid him down, and the Lord said, *Young man, I say unto thee, Arise.* *And he that was dead sat up, and began to speak: and He delivered him unto his mother.* Behold, the Lord hath done marvellous things: but it is much more marvellous, that He hath aroused from everlasting death the whole world, than that He recalled to life the only son of a widowed mother. *O sing then unto the Lord a new song;*

Ps.96,1.

Dona-
tists.

Luke 7,
12-15.

for the Lord hath done marvellous things. What marvellous things? Hear: *His own right hand, and His holy arm, hath healed for Him.* What is the Lord's holy arm? Our Lord Jesus Christ. Hear Isaiah: *Who hath believed our report, and to whom is the arm of the Lord revealed?* His holy arm then, and His own right hand, is Himself. Our Lord Jesus Christ is therefore the arm of God, and the right hand of God: for this reason is it said, *hath He healed for Him.* It is not said only, "His right hand hath healed the world," but *hath healed for Him.* For many are healed for themselves, not for Him. Behold how many long for that bodily health, and receive it from Him: they are healed by Him, but not for Him. How are they healed by Him, and not for Him? When they have received health, they become wanton: they who when sick were chaste, when cured become adulterers: they who when in illness injured no man, on the recovery of their strength attack and crush the innocent: they are healed, but not unto Him. Who is he who is healed unto Him? He who is healed inwardly. Who is he that is healed inwardly? He who trusteth in Him, that when he shall have been healed inwardly, reformed into a new man, afterwards this mortal flesh too, which doth languish for a time, may in the end itself even recover its most perfect health. Let us therefore be healed for Him. But that we may be healed for Him, let us believe in His right hand; because *His own right hand, and His holy arm, hath healed for Him.*

2. Ver. 2. *The Lord hath made known His salvation.* This very right hand, this very arm, this very salvation, is our Lord Jesus Christ, of Whom it is said, *And all flesh shall see the salvation of God;* of Whom also that Simeon who embraced the Infant in his arms, spoke, "*Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation.*" *The Lord hath made known His salvation.* To whom did He make it known? To a part, or to the whole? Not to any part specially. Let no man betray, no man deceive, no man say, *Lo, here is Christ,* or *there:* the man who saith, *Lo, He is here, or there,* pointeth to some particular spots. To whom *hath the Lord declared His salvation?* Hear what followeth: *His righte-*

VER.
2.

Is. 53, 1.

Luke 3,
6.

Luke 2,
23—30.

Mat. 24,
23.

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ousness hath He openly shewed in the sight of the heathen.
Our Lord and Saviour Jesus Christ is the right hand of God, the arm of God, the salvation of God, and the righteousness of God.

3. Ver. 3. *He hath remembered His mercy to Jacob, and His truth unto the house of Israel.* What meaneth this, *He hath remembered His mercy and truth?* He hath pitied, so that He promised; because He promised and shewed His mercy, truth hath followed: mercy hath gone before promise, promise hath been fulfilled in truth. *He hath remembered His mercy to Jacob, and His truth unto the house of Israel.* And what? only to Jacob? and only to the house of Israel? The house of the Jews and that offspring of Abraham according to the flesh, is wont to be called the house of Israel, and Israel is Jacob. For Jacob was Isaac's son, and Isaac himself was Abraham's son. Jacob therefore was the grandson of Abraham; and Jacob had twelve sons, and of these twelve sons descended the whole race of the Jews. Was Christ promised to them only? If thou reflect what is Israel, Christ is promised unto Israel. Israel meaneth 'seeing God.' We shall see Him face to face, if only we now see Him by faith. Let our faith have eyes, and its truth shall be displayed: let us believe in Him Whom we see not, and rejoicing we shall see; let us long for Him we have not seen, and we shall enjoy Him seen. Now therefore is it Israel by faith: but then Israel face to face. No longer *through a glass darkly*; but as it is said by John, *Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is.* Prepare ye your hearts for this vision, prepare your souls for this joy: just as if God willed to shew the sun, He would warn us to make ready the eyes of the flesh; but because He deigneth to shew you the fashion of His Wisdom, prepare the eyes of your heart.

1 Cor.
13, 12.
1 John
3, 2.

Matt. 5, *Blessed are the pure in heart, for they shall see God.*

8.

He hath remembered His mercy unto Jacob, and His truth unto the house of Israel. Who is this Israel? That ye may not perchance think of one nation of the Jews, hear what followeth: *All the ends of the world have seen the salvation of our God.* It is not said, all the earth: but, *all*

the ends of the world: as it is said, from one end to the other. Let no man cut this down, let no man scatter it abroad; strong is the unity of Christ. He who gave so great a price, hath bought the whole: *All the ends of the world have seen the salvation of our God.*

VER.
4-6.

4. Ver. 4. Because they have seen, then, *Make a joyful noise unto the Lord, all ye lands* Ye already know what it is to make a joyful noise. Rejoice, and speak. If ye cannot express your joy, shout ye; let the shout manifest your joy, if your speech cannot: yet let not joy be mute; let not your heart be silent respecting its God, let it not be mute concerning His gifts. If thou speakest to thyself, unto thyself art thou healed; if His right hand hath healed thee for Him, speak thou unto Him for Whom thou hast been healed. *All the ends of the world have seen the salvation of our God. Make a joyful noise unto the Lord, all ye lands; sing, rejoice, and make melody.*

5. Ver. 5. *Make melody unto the Lord upon the harp: on the harp and with the voice of a Psalm.* Praise Him not with the voice only; take up works, that ye may not only sing, but work also. He who singeth and worketh, maketh melody with psaltery and upon the harp.

8. Ver. 6. Now see what sort of instruments are next spoken of, in figure: *With ductile trumpets also, and the sound of the pipe of horn.* What are ductile trumpets, and pipes of horn? Ductile trumpets are of brass: they are drawn out by hammering; if by hammering, by being beaten. ye shall be ductile trumpets, drawn out unto the praise of God, if ye improve when in tribulation: tribulation is hammering, improvement is the being drawn out. Job was a ductile trumpet, when suddenly assailed by the heaviest losses, and the death of his sons, become like a ductile trumpet by the beating of so heavy tribulation, he sounded thus: *The Lord gave, and the Lord hath taken away; Job 1, blessed be the name of the Lord.* How did He sound? ^{21.} How pleasantly doth his voice sound? This ductile trumpet is still under the hammer: he is given into Satan's power, so that even his flesh might be struck; it is struck: it beginneth to be corrupted and to be covered with worms. Eve placed ready for his seduction from God, his wife, kept

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 for the service of the devil, and not for her husband's
 comfort, suggesteth blasphemy; he complieth not. The
 Gen. 3, Adam in Paradise obeyed Eve: the Adam on the dunghill
 6. repelleth Eve. For Job was sitting on a dunghill, while his
 flesh was running and wasting with worms! Better was Job
 in his rottenness, than he that was whole in Paradise. But
 as yet she was Eve, he was not Adam. He answered Eve,
 prepared thus to deceive and tempt him: (we have heard
 how this trumpet was beaten. The devil struck him with
 a terrible disease from head to foot; and, covered with
 worms, he sat upon a dunghill. We have heard how he
 was hammered; let us hear how he soundeth: let us, if it
 please you, hear the sweet sound of this ductile trumpet.)
 Job 2,
 1—11. *Thou speakest, he said, as one of the foolish women speaketh.*
What! shall we receive good at the hand of God, and shall
we not receive evil? O courageous, O sweet sound! whom
will not that sound awake from sleep? whom will not
confidence in God awake, to march to battle fearlessly
against the devil; not to struggle with his own strength,
but His Who proveth him. For He it is Who hammereth:
for the hammer could not do so of itself. Of the devil's
future punishment the Prophet maketh mention, and saith,
 Jer. 50,
 23. *The hammer of the whole earth is cut asunder and broken.*
 He meant the devil to be understood by the hammer of the
 whole earth. By means of this hammer placed in the hand
 of God, that is, in His power, the ductile trumpets are
 beaten out, that they may re-echo His praises. See how
 (I dare so speak, my brethren) even the Apostle was beaten
 with this very hammer: *Lest I should be exalted, he saith,*
 2 Cor.
 12,7-10. *above measure through the abundance of the revelations,*
there was given to me a thorn in the flesh, the messenger
of Satan, to buffet me. Behold he is under the hammer:
let us hear how he speaketh of it: For this thing, he saith,
I besought the Lord thrice, that it might depart from me.
And He said unto me, My grace is sufficient for thee: for
My strength is made perfect in weakness. I, saith His
Maker, wish to make this trumpet perfect; I cannot do
so unless I hammer it; in weakness is strength made perfect.
 Hear now the ductile trumpet itself sounding as it should;
When I am weak, then am I strong. And the Apostle

himself, as if clinging to Christ, clinging to that right hand which holdeth the hammer to draw out the trumpet, placed in that right hand himself with the same hammer; as he saith of some, *Whom I have delivered unto Satan, that they may learn not to blaspheme.* He gave them up to be beaten with the hammer. They sounded ill before they were beaten out; when hammered upon, and made ductile trumpets, leaving off blasphemy, they sounded the praises of the Lord. These are the ductile trumpets.

7. The voice of the pipe of horn, what is it? The horn riseth above the flesh: in rising above the flesh it needs must be solid so as to last, and able to speak. And whence this? Because it hath surpassed the flesh. He who wisheth to be a horn trumpet, let him overcome the flesh. What meaneth this, let him overcome the flesh? Let him surpass the desires, let him conquer the lusts of the flesh. Hear the horn trumpets: *If ye then be risen with Christ,* saith the Apostle, *seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things of the earth.* What meaneth this, *Set your affection on things above?* It meaneth, Rise above the flesh, think not of carnal things. They were not yet horn trumpets, to whom he now spoke thus: *I could not speak unto you, brethren, as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it: neither yet now are ye able. For ye are yet carnal.* They were not therefore horn trumpets, because they had not risen above the flesh. Horn both adhereth to the flesh, and riseth above the flesh; and although it springeth from the flesh, yet it surpasseth it. If therefore thou art spiritual, when before thou wast carnal; as yet thou art treading the earth in the flesh, but in spirit thou art rising into heaven: for though we walk in the flesh, we do not war after the flesh. Let not us pass by this, brethren, unto whom the Apostle spoke. What did he say unto them, by which he proved that they were carnal, and had carnal lusts, and were not as yet become horn trumpets? *For while one saith, I am of Paul: and another, I am of Apollos: are ye not carnal? Who then is Paul,*

VER.
6.

1 Tim.
1, 20.

Coloss.
3, 1. 2.

1 Cor. 1,
12; 3,
1-4.

1 Cor. 1,
12; 3, 4.
&c.

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and who is Apollos, but ministers of God, by whom ye believed? I have planted, Apollos watered; but God gave the increase. He therefore wisheth them to be raised from the hope which they had placed in man, and to reach the spiritual things of Christ; in order that they might be horn trumpets, if they could conquer the flesh. Brethren, do not reproach brethren whom the mercy of God hath not yet converted; know that as long as ye do this, ye savour of the flesh. That is not a trumpet which pleaseth the ears of God: the trumpet of boastfulness maketh the war fruitless. Let the horn trumpet raise thy courage against the devil; let not the fleshly trumpet raise thy pride against thy brother. *With ductile trumpets, and in the voice of the trumpet of horn, make a joyful noise in the sight of the Lord the King.*

8. Ver. 7, 8. While ye are rejoicing, and delighted with the ductile trumpets, and the voice of the horn, what followeth? *Let the sea be stirred up, and the fulness thereof.* Brethren, when the Apostles, like ductile trumpets and horns, were preaching the truth, the sea was stirred up, its waves arose, tempests increased, persecutions of the Church took place. Whence hath the sea been stirred up? When a joyful noise was made, when Psalms of thanksgiving were being sung before God: the ears of God were pleased, the waves of the sea were raised. *Let the sea be stirred up, and the fulness thereof: the round world, and all that dwell therein.* Let the sea be stirred up in its persecutions. *Let the floods clap their hands together.* Let the sea be aroused, and the floods clap their hands together; persecutions arise, and the saints rejoice in God. Whence shall the floods clap their hands? What is to clap their hands? To rejoice in works. To clap hands, is to rejoice; hands, mean works. What floods? Those whom God hath made floods, by giving them that

John 7,
37-39.

Water, the Holy Spirit. *If any man thirst, saith He, let him come unto Me, and drink. He that believeth on Me, out of his belly shall flow rivers of living water.* These rivers clapped their hands, these rivers rejoiced in works, and blessed God.

9. *The hills shall be joyful together, (ver. 9.) Before the Lord,*

for He is come; for He is come to judge the earth. The hills signify the great. The Lord cometh to judge the earth, and they rejoice. But there are hills, who, when the Lord is coming to judge the earth, shall tremble. There are therefore good and evil hills; the good hills, are spiritual greatness; the bad hills, are the swelling of pride. *Let the hills be joyful together before the Lord, for He is come; for He is come to judge the earth.* Wherefore shall He come, and how shall He come? *For He is come to judge the earth. With righteousness shall He judge the world, and the people with equity.* Let the hills therefore rejoice; for He shall not judge unrighteously. When some man is coming as a judge, to whom the conscience cannot lie open, even innocent men may tremble, if from him they expect a reward for virtue, or fear the penalty of condemnation; when He shall come who cannot be deceived, let the hills rejoice, let them rejoice fearlessly; they shall be enlightened by Him, not condemned; let them rejoice, because the Lord will come to judge the world with equity; and if the righteous hills rejoice, let the unrighteous tremble. But behold, He hath not yet come: what need is there they should tremble? Let them mend their ways, and rejoice. It is in thy power in what way thou wilt to await the coming of Christ. For this reason He delayeth to come, that when He cometh He may not condemn thee. Lo, He hath not yet come: He is in heaven, thou on earth: He delayeth His coming, do not thou delay wisdom. His coming is hard to the hard of heart, soft to the pious. See therefore even now what thou art: if hard of heart, thou canst soften; if thou art soft, even now rejoice that He will come. For thou art a Christian. Yea, thou sayest. I believe that thou prayest, and sayest, *Thy kingdom come.* Thou desirest Him to come, Whose ^{Matt. 6,} coming thou fearest. Reform thyself, that thou mayest not ^{10.} pray against thyself.

LAT.
XCVIII.

PSALM XCIX.

A Sermon to the people.

1. BELOVED brethren, it ought already to be known to you, as sons of the Church, and well instructed in the school of Christ through all the books of our ancient Fathers, who wrote the words of God and the great things of God, that their wish was to consult for our good, who were to live at this period, believers in Christ; Who, at a seasonable time came unto us, the first time, in humility; at the second, destined to come in exaltation. For at the first time He came to stand before the judge: He will afterwards come to sit as Judge, that the human race may stand before Him according to its deserts. Many heralds went before Him: as before a mighty Judge, and that Judge as yet to come in humility. Many heralds went before Him, Who was yet to be born of the Virgin Mary, Who was yet to be an Infant, yet to suck milk; many heralds went before Him Who was to be a Child, the Word of God by Whom all things were made, and announced these future times; but they spoke so as to cover their meaning under certain figures of other objects, and that the covering which concealed the truth in the books of the old prophets, might then be removed, when the Truth Itself should arise from the earth. For thus it is said in the Psalms: *Truth shall flourish out of the earth: and righteousness hath looked down from heaven.* Now, therefore, our whole design is, when we hear a Psalm, a Prophet, or the Law, all of which was written before our Lord Jesus Christ came in the flesh, to see Christ there, to understand Christ there. Attend therefore, beloved, to this Psalm, with me, and let us herein seek Christ; certainly He will appear to those who seek Him, Who at first appeared to those who sought Him not; and He will not desert those who long for Him, Who redeemed those who neglected Him. Behold, the Psalm beginneth concerning Him: of Him it is said:

Ps. 85,
11.

2. Ver. 1. *The Lord is King, be the people angry.* For our Lord Jesus Christ began to reign, began to be preached, after He arose from the dead and ascended into heaven, after He

had filled His disciples with the confidence of the Holy Spirit, that they should not fear death, which He had already killed in Himself. Our Lord Christ began then to be preached, that they who wished for salvation might believe in Him; and the peoples who worshipped idols were angry. They who worshipped what they had made were angry, because He by Whom they were made was declared. He announced, in fact, through His disciples, Himself, Who wished them to be converted unto Him by Whom they were made, and to be turned away from those things which they had made themselves. They were angry with their Lord in behalf of their idols, they who even if they were angry with their slave on their idol's account, were to be condemned. For their slave was better than their idol: for God made their slave, the carpenter made their idol. They were so angry in their idol's behalf, that they feared not to be angry with their Lord. But the words, *be they angry*, are a prediction, not a command; for in a prophecy it is that this is said, *The Lord is King, be the people angry*. Some good resulteth even from the enraged people: let them be angry, and in their anger let the Martyrs be crowned. What did they do to the preachers of the Word of Truth, those the clouds of God travelling around the world, and raining upon the field of God? What did the angry people unto them, except afflict their flesh with their hands, and cause their spirit to be crowned by the hands of Christ? Nor did even that flesh, which the persecutors had power to kill, so die as to perish for ever: for it will have its season when even itself may arise again: for our Lord hath already shewn the resurrection of the flesh in Himself. For this reason He was willing to receive it from us, that we might not despair of our own. Therefore, brethren, the flesh of those servants, which the worshippers of idols slew, will rise again in its own time: never more will carpenter fashion the idols that Christ broke. Ye heard when Jeremiah was being read before the reading of the Apostle, if ye listened; ye saw therein the times in which we now live. He said, *The gods that have not made the heavens and the earth, let them perish from the earth, and from under the heaven*. He said not, *The gods that have*

VER.
1.

Jer. 10,

11.

PSALM
XCIX.

not made the heavens and earth, let them perish from the heaven and from the earth; because they never were in heaven: but what did he say? *The gods that have not made heaven and earth, let them perish from the earth, and from under the heaven.* As if, while the word earth was repeated, the repetition of the word heaven were wanting, (because they never were in heaven:) he repeateth the earth twice, since it is under heaven. *Let them perish from the earth, and from under the heaven,* from their temples. Consider if this be not now taking place; if in a great measure it hath not already happened: for what, or how much, hath remained? The idols remained rather in the hearts of the pagans, than in the niches of the temples.

3. Therefore, *the Lord is King, be the people angry: He Who sitteth between the cherubims:* thou dost understand, *He is King: let the earth be stirred up.* He repeateth, *Be the people stirred up.* For the word, *Lord,* is repeated in the expression, *He Who sitteth between the cherubim:* the words, *is King,* he maketh us understand in the next verse: and the words, *be the people angry,* are here repeated, in the following, *Be the earth stirred up.* For what are people, but the earth? Let the earth be as angry as it can with Him Who is now sitting in the heavens. For the Lord was both upon the earth, and took upon Himself earth in which to abide when on earth. He clothed Himself with flesh, and chose first to suffer the angry people. That His servants might not fear the anger of the people, He chose first to suffer it Himself: and as the anger of the people against His servants was necessary for them, that they might be cured, and healed from all their sins by means of tribulations; the Physician first drank the bitter cup, that the sick man might not fear to drink it. Therefore, *The Lord is King, let the people be angry.* Let the people be angry, because by their anger God hath wrought many blessings. They are impatient, and God's servants are cleansed; they are crowned, who are tried. *Be the people angry; He Who sitteth between the cherubims,* He is King: *be the earth stirred up.* The Cherubim is the seat of God, as the Scripture sheweth us, a certain exalted heavenly throne, which we see not; but the Word of God knoweth it, knoweth it as His own

seat: and the Word of God and the Spirit of God hath VER. 1.
Itself revealed to the servants of God where God sitteth. —
Not that God doth sit, as doth man; but thou, if thou dost
wish that God sit in thee, if thou wilt be good, shalt be
the seat of God; for thus is it written, *The soul of the* Prov. 12, 23.
righteous is the seat of wisdom. For a throne is in our
language called a seat. For some, conversant with the
Hebrew tongue, have interpreted cherubim in the Latin
language (for it is a Hebrew term) by the words, fulness of
knowledge. Therefore, because God surpasseth all know-
ledge, He is said to sit above the fulness of knowledge.
Let there be therefore in thee fulness of knowledge, and
even thou shalt be the throne of God. But perhaps thou
wast about to say, and when shall there be in me fulness
of knowledge? And who can attain such a height, that
there may be in him fulness of knowledge. Thinkest thou
it is the will of God that there be in us that fulness of know-
ledge, that we may know either how many stars, or grains of
wheat, (not to say of sand,) there are, or how many apples
hang on a tree? He knoweth all things: for our hairs are Mat. 10,
numbered before God. But the fulness of knowledge which 30.
He willed man to know is different from this; the know-
ledge which He willed thee to have, pertaineth to the law of
God. And who can, thou mayest perhaps say unto me,
perfectly know the Law, so that he may have within himself
the fulness of the knowledge of the Law, and be able to
be the seat of God? Be not disturbed; it is briefly told
thee what thou hast, if thou dost wish to have the fulness
of knowledge, and to become the throne of God: for the
Apostle saith, *Love is the fulfilling of the Law.* What Rom. 13,
followeth then? Thou hast lost the whole of thine excuse. 10.
Ask thine heart; see whether it hath love. If there be love
there, there is the fulfilment of the Law there also; already
God dwelleth in thee, thou hast become the throne of God.
Be the people angry; what can the angry people do against
him who hath become the throne of God? Thou givest
heed unto them who rage against thee: Who is it That
sitteth within thee, thou givest not heed. Thou art become
a heaven, and fearest thou the earth? For the Scripture
saith in another passage, that the Lord our God doth declare,

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XCIX.
Is. 66, 1.

The heaven is My throne. If therefore even thou by having the fulness of knowledge, and by having love, hast been made the throne of God, thou hast become a heaven. For this heaven which we look up to with these eyes of ours, is not very precious before God. Holy souls are the heaven of God; the minds of the Angels, and all the minds of His servants, are the heaven of God. *Be the people, therefore, angry. Be the earth stirred up;* what can they do, or what can it do, to the throne of God, and to the heaven whereon God is enthroned?

4. Ver. 2. *The Lord is great in Sion, and high above all people.* Lo, if the words, *He Who sitteth above the Cherubims*, were obscure to thee, thou wast ignorant what Cherubim is; and perhaps thou didst figure to thyself in mind some heavenly throne, vast, and jewelled, and didst call it Cherubim, fluttering among phantasms in thy carnal sense; and it was said to thee, that fulness of knowledge, not of every knowledge, but of the knowledge of the Law, is profitable for man; and that thou shouldest not despair of this very knowledge of the Law, it is briefly told thee, *Love is the fulfilling of the Law.* Have, therefore, love unto God, and unto thy neighbour; and thou shalt be a throne of God; thou shalt belong to the Cherubim. But if thou dost not yet understand, hear what followeth: *The Lord is great in Sion.* He Whom I spoke to thee of as above the Cherubims, is great in Sion. Ask thou now, what is Sion? We know Sion to be the city of God. The city of Jerusalem is called Sion; and is so called according to a certain interpretation, for that Sion signifieth watching, that is, sight and contemplation; for to watch is to look forward to, or gaze upon, or strain the eyes to see. Now every soul is a Sion, if it trieth to see that light which is to be seen. For if it shall have gazed upon a light of its own, it is darkened; if upon His, it is enlightened. But, now that it is clear that Sion is the city of God; what is the city of God, but the Holy Church? For men who love one another, and who love their God Who dwelleth in them, constitute a city unto God. Because a city is held together by some law; their very law is Love; and that very Love is God: for openly

¹John⁴, it is written, *God is Love.* He therefore who is full of Love,

is full of God; and many, full of love, constitute a city full of God. That city of God is called Sion; the Church therefore is Sion. In it God is great. Be thou in it, and God shall not be apart from thee. And when God shall be in thee, because thou hast become a citizen of Sion, a member of Sion, belonging to the society of the people of God; God will be high in thee, above all people, above those who are enraged, or above those who have been enraged. For do ye imagine that they were then enraged, and are not now enraged? They were then enraged; but because they were more numerous, they were enraged openly; now that they have dwindled into a few, they are enraged secretly. In the meantime, their boldness hath been broken; their rage also shall have an end.

VER.
2.

5. For do ye imagine, brethren, that they whose instruments re-echoed yesterday, are not angry with our fastings? But let us not be angry with them, but let us fast for them. For the Lord our God Who sitteth in us hath said, He hath Himself commanded us to pray for our enemies, to pray for them that persecute us: and as the Church doth this, the persecutors are almost extinct. For she was heard when she did this, and she is still heard when she doth it: they prevailed to their evil, they have been brought to an end to their good. But do ye wish to know how they were brought to an end? They were eaten up by the Church. Thou seekest them in themselves, and findest them not; seek for them in her who hath eaten them up, and they are discovered in her entrails. For by passing over to the Church, they have become Christians; persecutors have disappeared, preachers have increased. Therefore throughout their festal days, since we see those of them who have been left behind, still frenzied in their wicked and perverse pleasures, we pray God in their behalf, that they who hear the instrument of music with delight, may with greater delight listen to the voice of God. For it cannot be, that while that which soundeth without reason delighteth the ear, the word of God also should be unable to delight the heart. But we pray for them for this reason, when we fast on their holidays, that they may become a spectacle unto themselves. For when they shall have seen themselves,

Matt. 5,
44.

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XCIX.

they will displease themselves; but they do not displease themselves, because they do not heed themselves. The drunken man doth not offend himself, but he offendeth the sober man. Shew me a man who is at last happy in God, liveth gravely, sigheth for that everlasting peace which God hath promised him; and see that when he hath seen a man dancing to an instrument, he is more grieved for his madness, than for a man who is in a frenzy from a fever. If then we know their evils, considering that we also have been freed from those very evils, let us grieve for them; and if we grieve for them, let us pray for them; and that we may be heard, let us fast for them. For we do not keep our own fasts in their holidays. Different are the fasts which we celebrate through the days of the approaching Passover, through different seasons which are fixed for us in Christ: but through their holidays we fast for this reason, that when they are rejoicing, we may groan for them. For by their joy they excite our grief, and cause us to remember how wretched they are as yet. But since we see many freed thence, where we also have been, we ought not to despair even of them. And if they are still enraged, let us pray; and if still a particle of earth that hath remained behind be stirred up against us, let us continue in lamentation for them, that to them also God may grant understanding, and that with us they may hear those words, in which we are at this moment rejoicing: *The Lord is great in Sion: and high above all people.*

6. Ver. 3, 4. *Let them confess unto Thy Name, which is great.* All these very people, over whom Thou art great in Sion, *Let them confess unto Thy Name, which is great.* Thy Name was little when they were enraged: it hath become great; let them now confess. In what sense do we say, that the Name of Christ was little, before it was spread abroad to so great an extent? Because His report is meant by His Name. His Name was small; already it hath become great. What nation is there that hath not heard of the Name of Christ? Therefore let now the people confess unto Thy Name, which is great, who before were enraged with Thy little Name: *Let them confess unto Thy Name, which is great.* Wherefore shall they confess? Because it is *wonderful and holy.* Thy very Name is

wonderful and holy. He is so preached as crucified, so VER. 4.
preached as humbled, so preached as judged, that He may
come exalted, that He may come living, that He may come
to judge in power. He spareth at present the people who
blaspheme Him, because *the longsuffering of God leadeth to* Rom. 2,
repentance. For He Who now spareth, will not always spare:^{4.}
nor will He, Who is now being preached that He may be
feared, fail to come to judge. He will come, my brethren,
He will come: let us fear Him, and let us live so that we
may be found on His right hand. For He will come, and Mat. 25,
will judge, so as to place some on the left hand, some on the 31—33.
right. And He doth not act in an uncertain manner, so as
to err perchance betwixt men, so that he who should be set
on the right hand, be set on the left; or that he who ought
to stand on the left, by a mistake of God should stand on
the right: He cannot err, so as to place the evil where He
ought to set the good; nor to place the good, where He
should have set the evil. If He cannot err, we err, if we
fear not; but if we have feared in this life, we shall not then
have what to fear for. *For Thy Name is wonderful and
holy. The King's honour loveth judgment.* Let the people
therefore so fear Him as to reform themselves: let them not,
as in great presumption on His mercy, set themselves at
liberty, and live evilly; for while He loveth mercy, He
loveth also judgment. What is mercy? His preaching to
thee truth at present, His crying unto thee now to be con-
verted. Is it little mercy that thou hast lived in evil deeds,
and He did not carry thee off when thou wast in thy sins,
that He might forgive thy sins when thou didst believe? is
that a slight act of mercy? Dost thou imagine that such
mercy will for ever last, so that He will punish no man?
Think not so! His Name is wonderful and holy; *and the
King's power loveth judgment.* For judgment is unjust, and
absolutely is not judgment, unless each man's deserts are
recompensed, according as each man hath done in his body,² Cor.
whether it be good or bad: *And the King's honour loveth* 5, 10.
judgment. Let us therefore fear, let us therefore work
righteousness, let us therefore do equity.

7. But who doth equity? Who executeth righteousness?
The sinner, the ungodly, the perverse man, the man who is

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turned aside from the light of truth? What ought a man to do? To turn himself unto God only, that He may work that righteousness in Him, which he cannot form for himself, though he can deform it. A man is capable of wounding himself; is he capable of curing himself? He is sick, when he doth wish, he riseth not when it is his wish. If he will, let him live intemperately in cold or heat; he is sick on that day when he shall will to be sick: when by intemperate living his sickness hath commenced, let him rise when he will; let him who hath lain down when he willed, rise, if he can, when he willeth. His intemperance was needful for him to lie down sick: but to rise, he findeth his Creator's healing needful. Thus then, in order that a man may sin, he sufficeth to himself: to his being justified, he is not self-sufficient, unless he be justified by Him, who alone is Just. In order then that men may surrender themselves to be formed to righteousness, after this Psalm had alarmed the people, and had said, *Let them confess unto Thy Name, which is great, wonderful, and holy. The King's power loveth judgment:* as if the trembling people were seeking how they should live righteously, since they cannot have righteousness in themselves, it recommendeth to them one who will form their righteousness, and saith as followeth: *Thou hast prepared equity; Thou hast wrought judgment and righteousness in Jacob.* For we too ought to have judgment, we ought to have righteousness; but He worketh in us judgment and righteousness, Who created us in whom He might work them. How ought we too to have judgment and righteousness? Thou hast judgment, when thou dost distinguish evil from good: and righteousness when thou followest the good, and turnest aside from the evil. By distinguishing them, thou hast judgment; by doing, thou hast righteousness. *Eschew evil,* he saith, *and do good; seek peace, and ensue it.* Thou shouldest first have judgment, then righteousness. What judgment? That thou mayest first judge what is evil, and what is good. And what righteousness? That thou mayest shun evil, and do good. But this thou wilt not gain from thyself; see what he hath said, *Thou hast wrought judgment and righteousness in Jacob.*

Ps. 34,
14.

8. Ver. 5. *O magnify the Lord our God. Magnify Him*

truly, magnify Him well. Let us praise Him, let us magnify Him Who hath wrought the very righteousness which we have; Who wrought it in us, Himself. For Who but He Who justified us, wrought righteousness in us? For of Christ it is said, *Who justifieth the ungodly*. We then are the ungodly, He the Justifier, since He Himself wrought in us that very righteousness by which we are to please Him, that He may place us on the right hand, and not on the left: that He may say unto those placed on the right hand, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world*; and that He may not place us on the left, among those unto whom He will say, *Depart into everlasting fire, that is prepared for the devil and his angels*. He Who will crown in us not our own deserts, but His own gifts, how greatly ought He to be magnified! *O magnify the Lord our God!*

9. *And fall down before¹ His footstool: for He is holy.* ¹ *Adorate,* What are we to fall down before? His footstool. What is ^{rate,} ^{see p.} under the feet is called a footstool, in Greek, *ὑποπόδιον*, in ^{424.} Latin, *Scabellum*, or, *Suppedaneum*. But consider, brethren, what he commandeth us to fall down before. In another passage of the Scriptures it is said, *The heaven is My throne, and the earth is My footstool*. Doth he then bid us worship the earth, since in another passage it is said, that it is God's footstool? How then shall we worship the earth, when the Scripture saith openly, *Thou shalt worship the Lord thy God?* Yet here it saith, *fall down before His footstool:* and, explaining to us what His footstool is, it saith, *The earth is My footstool*. I am in doubt; I fear to worship the earth, lest He who made the heaven and the earth condemn me; again, I fear not to worship the footstool of my Lord, because the Psalm biddeth me, *fall down before His footstool*. I ask, what is His footstool? and the Scripture telleth me, *the earth is My footstool*. In hesitation I turn unto Christ, since I am herein seeking Himself: and I discover how the earth may be worshipped without impiety^a, how His footstool may be worshipped without impiety. For He took upon Him earth from earth; because flesh is from earth, and He received flesh from the flesh of Mary. And

^a 2 Sent. Dist. 9. c. aliis autem.

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because He walked here in very flesh, and gave that very flesh to us to eat for our salvation ; and no one eateth that flesh, unless he hath first worshipped : we have found out in what sense such a footstool of our Lord's may be worshipped, and not only that we sin not in worshipping it, but that we sin in not worshipping. But doth the flesh give life ? Our Lord Himself, when He was speaking in praise of this same earth, said, *It is the Spirit that quickeneth, the flesh profiteth nothing.* Therefore when thou bowest thyself down prostrate before the 'earth,' look not as if unto earth, but unto that Holy One Whose footstool it is that thou dost worship ; for thou dost worship it on His account : wherefore he hath added here also, *fall down before His footstool, for He is holy.* Who is holy ? He in whose honour thou dost worship His footstool. And when thou worshippes Him, see that thou do not in thy thought remain in the flesh, and be not quickened by the Spirit ; for, He saith, *it is the Spirit that quickeneth : the flesh profiteth nothing.* But when our Lord praised it, He was speaking of His own flesh, and He had said, *Except a man eat My flesh, he shall have no life in him.* Some disciples of His, about seventy^b, were offended, and said, *This is an hard saying, who can hear it ?* And they went back, and walked no more with Him. It seemed unto them hard that He said, *Except ye eat the flesh of the Son of Man, ye have no life in you :* they received it foolishly, they thought of it carnally, and imagined that the Lord would cut off parts from His body, and give unto them ; and they said, *This is a hard saying.* It was they who were hard, not the saying ; for unless they had been hard, and not meek, they would have said unto themselves, He saith not this without reason, but there must be some latent mystery herein. They would have remained with Him, softened, not hard : and would have learnt that from Him which they who remained, when the others departed, learnt. For when twelve disciples had remained with Him, on their departure, these remaining followers suggested to Him, as if in grief for the death

John 6,
63.

ib. 54.

^b Septuaginta fermè. It is difficult to know whence this number comes, unless it is that of *the Seventy.* But they can hardly be supposed identical with these. One might think it a gloss, but for the mention of 'twelve.'

of the former, that they were offended by His words, and turned back. But He instructed them, and saith unto them, *It is the Spirit that quickeneth, but the flesh profiteth nothing; the words that I have spoken unto you, they are spirit, and they are life.* Understand spiritually what I have said; ye are not to eat this body which ye see; nor to drink that blood which they who will crucify Me shall pour forth. I have commended unto you a certain mystery; spiritually understood, it will quicken. Although it is needful that this be visibly celebrated, yet it must be spiritually understood. *O magnify the Lord our God, and fall down before His footstool, for He is holy.*

VER.
6—8.

John 6,
54—64.

10. Ver. 6—8. *Moses and Aaron among His priests, and Samuel among such as call upon His Name: these called upon the Lord, and He heard them. He spake unto them out of the cloudy pillar.* Those men of old, Moses and Aaron and Samuel, servants of God, were great among the men of old. Ye know that Moses led forth, in the strength of God, the people of Israel from Egypt, through the Red Sea, and guided them in the wilderness; and all those who cheerfully listen to those Scriptures in the Church, or read them at home, or have learnt them in any way, know how great miracles God wrought at that season by the hand of Moses; Aaron was his brother, whom he ordained priest also. And there indeed there seemeth to be no priest besides Aaron. For in those Scriptures Aaron is openly styled the priest of God: of Moses it is not there stated that he was a priest. But if he was not this, what was he? Could he be any thing greater than a priest? This Psalm declareth that he also was himself a priest: *Moses and Aaron among His priests.* They therefore were the Lord's priests. Samuel is read of later in the Book of Kings: this Samuel is in David's times; for he anointed the holy David. Samuel from his infancy grew up in the temple. His mother was barren: anxious to have a son, she prayed with deep groaning unto the Lord, and entreating that God might give her a son, she shewed that she did not wish to have one carnally, and that son she gave unto Him, who willed that he should be. For she vowed him to the Lord God, saying, "If there be born unto me a man child, then shall he serve in Thy Temple all

Ex. 28,
1, etc.

1 Sam.
1, 11.

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XCIX.

the days of his life :” and thus she did. Holy Samuel after his birth, during his suckling, remained with his mother ; presently, when she had weaned him, she gave him up to the Temple, that there he might grow, there be strengthened in spirit, there serve God : he became a great priest, a holy priest at that season. He mentioneth these : and by these desireth us to understand all the saints. Yet why hath he here named those ? Because we said that we ought here to understand Christ. Attend, holy brethren. He said above, *O magnify the Lord our God : and fall down before His footstool, for He is holy :* praising some one, that is, our Lord Jesus Christ ; Whose footstool is to be worshipped, because He assumed flesh, in which He was to appear before the human race ; and wishing to shew unto us that the ancient Fathers also had preached of Him, because our Lord Jesus Christ is Himself the True Priest, he mentioned these, because God spake unto them out of the cloudy pillar. What meaneth, *out of the cloudy pillar ?* He was speaking figuratively. For if He spoke in some cloud, those obscure words predicted some one unknown, yet to be manifest. This unknown one is no longer unknown ; for He is known by us, our Lord Jesus Christ. *Moses and Aaron among His priests : and Samuel among such as call upon His Name : these called upon the Lord, and He heard them. He spake unto them out of the cloudy pillar.* He Who first spoke out of the cloudy pillar, hath in Person spoken unto us in His footstool ; that is, on earth, when He had assumed the flesh, for which reason we worship His footstool, for He is holy. He Himself used to speak out of the cloud, which was not then understood : He hath spoken in His own footstool, and the words of His cloud have been understood. *He spake unto them out of the cloudy pillar.*

11. Let us attend, therefore, brethren : see whom and of what sort he hath termed holy. *They kept His testimonies, and the law that He gave them.* They kept it certainly, attend ye. *They kept His testimonies, and the law that He gave them.* This he saith, and it cannot be denied. Had they nothing of sin ? How so ? Since *they kept His testimonies, and the law that He gave them.* See of what sort He would have us to be formed, that we may not

presume in our righteousness as perfect. Behold, *Moses and Aaron among His priests, and Samuel among those that call upon His Name*, unto whom He spake out of the cloudy pillar, so openly did He hear them who kept His testimonies, and the law that He gave them. Thou heardest them, he saith, *O Lord our God: Thou wast forgiving to them, O God.* God is not said to be forgiving toward any thing but sins: when He pardoneth sins, then He forgiveth. And what had He in them to punish, so that He was forgiving in pardoning them? He was forgiving in pardoning their sins, He was also forgiving in punishing them. For what followeth? *Thou wast forgiving toward them, O God, and punishedst all their own affections.* Even in punishing them Thou wast forgiving toward them: for not in remitting, but also in punishing their sins, hast Thou been forgiving. Consider, my brethren, what he hath taught us here: attend. God is angry with him, whom, when he sinneth, He scourgeth not: for unto him to whom He is truly forgiving, He not only remitteth sins, that they may not injure him in a future life; but also chasteneth him, that he delight not in continual sin.

12. Come, my brethren; if we ask how these were punished, the Lord will aid me to tell you. Let us consider these three persons, Moses, Aaron, and Samuel: and how they were punished, since he said, *Thou hast punished all their own affections*: meaning those affections of theirs, which the Lord knew in their hearts, which men knew not. For they were living in the midst of the people of God, without complaint from man. But what do we say? That perhaps the early life of Moses was sinful; for he fled from Egypt, after slaying a man. The early life of Aaron also was such as would displease God; for he allowed a mad-^{Ex. 2, 12—15.}dened and infatuated people to make an idol to worship; and an idol was made for God's people to worship. What^{Id. 32, 1—4.} sin did Samuel, who was given up when an infant to the temple? He passed all his life amid the holy sacraments of God: from childhood the servant of God. Nothing was ever said of Samuel, nothing by men. Perhaps God knew of somewhat there to chasten; since even what seemeth perfect unto men, unto that Perfection is still imperfect.

PSALM
XCIX.

Artists shew many of their works to the unskilful; and when the unskilful have pronounced them perfect, the artists polish them still further, as they know what is still wanting to them, so that men wonder at things they had imagined already perfect having received so much additional polish. This happeneth in buildings, and in paintings, and in embroidery, and almost in every species of art. At first they judge it to be already in a manner perfect, so that their eyes desire nothing further: but the judgment of the inexperienced eye is one, and that of the rule of art another. Thus also these Saints were living before the eyes of God, as if faultless, as if perfect, as if Angels: but He Who punished all their own affections, knew what was wanting in them. But He punished them not in anger, but in mercy: He punished them that He might perfect what He had begun, not to condemn what He had cast away. God therefore punished all their affections. How did He punish Samuel? where is this punishment? This I say, that Christians, who have already known Christ, to whom He came in His footstool, whom He loved so, for whom He shed His blood, may know how those are beaten, who have made such progress. We seek punishment in Moses; he hath almost none: except that at the last God saith unto him, *Get thee up into this mountain, and die*. He said to the aged man, *Die*: he had already passed through the seasons of life: was he never to die? what sort of punishment was that? Did He shew His punishment in the words, *Thou shalt not go up into the land of promise*, where the people were about to go? Moses represented certain persons in a type. For was it a great punishment for one who entered into the kingdom of heaven, not to reach that land which was promised for a season, that it might display the shadow, and then pass away? Did not many faithless men enter that land? did they not when living in that land do many evil deeds, and offend God? Did they not follow idolatry in that very land? Was it a great thing not to have given that land to Moses? But He intended Moses to typify those who were under the Law, since the Law was given through Moses: and He sheweth that those who chose to be under the Law, and chose not to be under grace, could not enter

Deut.
32, 49—
52.

Ibid.

into the land of promise. Therefore, what was said unto Moses was a type, not a punishment. What punishment is death to an old man? What punishment was it, not to enter into that land, into which unworthy men entered? But what is said of Aaron? He also died an old man: his sons succeeded him in the priesthood: his son afterwards ruled in the priesthood: how did He punish Aaron also? Samuel also died a holy old man, leaving his sons as his successors. I seek for the punishment inflicted upon them, and according to men I find it not: but according to what I know the servants of God suffer every day, they were day by day punished. Read ye, and see the punishments, and ye also who are advanced bear the punishments. Every day they suffered from the obstinate people, every day they suffered from the ungodly livers; and were compelled to live among those whose lives they daily censured. This was their punishment. He unto whom it is small hath not advanced far; for the ungodliness of others tormenteth thee in proportion as thou hast departed far from thine own. For when thou art become wheat, that is, good blade from good seed, a son of the kingdom, when thou hast begun to yield fruit, then tares will appear unto thee: for *when the blade was sprung up, and brought forth fruit, then appeared the tares also.* When the tares have begun to appear, thou wilt see thyself among the wicked. Thou mayest wish to separate thyself from the wicked, and to separate all the wicked from the Church; our Lord's injunction will answer thee, *Let both grow together unto the harvest, lest while ye gather up the tares, ye root up also the wheat with them.* According to our Lord's words, it will be needful to spare the tares; according to the condition of a servant, it will be needful to live among the tares: thou canst not separate them, thou must endure them. See what wounds thou sufferest in heart, when with thy body whole thou livest among the wicked. Whoever of you shall advance far will prove this, whoever of you have already advanced far have proved it. These things therefore must be endured; and perhaps this pertaineth unto it: *That servant which knoweth His Lord's will, and doth not worthily, shall be beaten with many stripes.* In many

VER.
8.

Numb.
20, 24—
28; 33,
38.
1 Sam.
8, 1;
25, 1.

Mat. 13,
26—29.

Luke 12,
47. 48.

PSALM cases the more the will of God becometh known to us, the
 XCIX. more doth our guilt become known to us; and the more He
 becometh known unto us, the more do we weep and groan.
 For we see how just what God demandeth of us is: and in
 what an imperfect state we lie; and what is said, happeneth
 in us; *He that increaseth knowledge, increaseth sorrow.*
 Ecces. 1, 18. Lo, let love abound in thee, thou wilt grieve more for the
 sinner. The more love there be in thee, the more will he
 whom thou bearest with torment thee: he will not torment
 thee with anger against him, but with grief for him.

13. Consider what the Apostle Paul suffered: consider
 who he was, and what he suffered: *Besides those things*, he
 saith, *which are without*, (for he had spoken of many things
 which he suffered, and he now beginneth to speak of things
 within, besides those things which were without, which he
 suffered from the evil persecutors of Christ,) *that which*
cometh upon me daily, the care of all the Churches. Con-
 sider how like a father's, how like a mother's care, was his;
 see how he was beaten, that all his affectionous might be
 punished; we will mention those affections of his, which
 God punished. *Who is weak*, he saith, *and I am not weak?*
 2Cor.11, 28. 29. *Who is offended, and I burn not?* The greater his love,
 the greater were his wounds from the sins of others. He
 indeed had received a thorn in the flesh, the messenger of
 Satan, to buffet him. Behold in what way God was for-
 giving unto him, punishing all his affections. What are
 the affections, in which God thus *punished him?* He
 2Cor.12, 7—9. hath declared them himself: *Lest*, saith he, *I should be*
exalted above measure through the abundance of the re-
velations, there was given to me a thorn in the flesh, the
messenger of Satan, to buffet me. He was so far perfect,
 that even yet there was ground for fear, lest he should be
 exalted above measure: for God would not apply a cure
 where was no wound. And he prayed that it might be
 taken away; in his sickness he prayed that the cure might
 be removed: *For this thing I besought the Lord thrice*,
 he saith, *that it might depart from me.* That is, the thorn
 of the flesh by which he was buffeted, perhaps some bodily
 pain: *I besought the Lord thrice*, he saith: *and He said unto*
me, My grace is sufficient for thee: for My strength is made

perfect in weakness. I know whom I heal: let not him that is sick give Me counsel. Like a biting plaister, it stingeth thee, but it healeth thee. He asketh the physician to take away the plaister, and he taketh it not away, unless when that upon which he hath laid it shall be healed. *Strength is made perfect in weakness.* Therefore, brethren, let not any of us who are advanced in Christ imagine that we shall be without the scourge; since, advance as far as we may, He knoweth our sins; oftentimes too He sheweth them unto us, and even we see our sins. And when we have begun to live among such men, so that men no longer see in us matter for blame; yet He Who knoweth all things blameth us still, and punisheth all our affections, because He is forgiving unto us. For were He not to punish us, but to forsake us, we are lost. *Thou wast forgiving to them, O God, and punishedst all their own affections.*

VER.
9.

2 Cor.
12, 9.

14. Ver. 9. *O magnify the Lord our God!* Again we magnify Him. He Who is merciful even when He striketh, how is He to be praised, how is He to be magnified? Canst thou shew this unto thy son, and cannot God? For thou art not good when thou dost caress thy son, and evil when thou strikest him. Both when thou dost caress him thou art a father, and when thou strikest him, thou art his father: thou dost caress him, that he may not faint; thou strikest him, that he may not perish. *O magnify the Lord our God, and worship Him upon His holy hill: for the Lord our God is holy.* As he said above, *O magnify the Lord our God, and fall down before His footstool:* now we have understood what it is to worship His footstool: thus also but now after he had magnified the Lord our God, that no man might magnify Him apart from His hill, he hath also praised His hill. What is His hill? We read elsewhere concerning this hill, that a stone was cut from the hill without hands, and shattered all the kingdoms of the earth, and the stone itself increased. This is the vision of Daniel which I am relating. This stone which was cut from the hill without hands increased, and became, he saith, *a great mountain, and filled the whole face of the earth.* Let us worship on that great mountain, if we desire to be heard. Heretics do not worship on that mountain, because it hath filled the whole

ver. 5.

Dan. 2,
34. 35.

Dona-
tists.

PSALM
XCIX.

Ps. 118,
22. Acts
4, 11.

earth; they have stuck fast on part of it, and have lost the whole. If they acknowledge the Catholic Church, they will worship on this hill with us. For we already see how that stone that was cut from the mountain without hands hath increased, and how great tracts of earth it hath prevailed over, and unto what nations it hath extended. What is the mountain whence the stone was hewn without hands? The Jewish kingdom, in the first place; since they worshipped one God. Thence was hewn the stone, our Lord Jesus Christ. He Himself is styled, *the stone which the builders rejected; the same hath become the head of the corner*. This stone hewn without hands from the hill, broke all the kingdoms of the earth: we see all the kingdoms of the world shattered by that stone. What were the kingdoms of the earth? The kingdoms of idols, and kingdoms of devils, were broken. Saturn reigned among many men; where is his kingdom? Mercury reigned over many men; where is his kingdom? It is broken: those over whom he reigned, have been reduced into the kingdom of Christ. How great was the kingdom of Cœlestis^c at Carthage! where is now her kingdom? That stone, that was hewn without hands from the hill, hath broken all the kingdoms of the earth. What meaneth, hewn from the hill without hands? Born of the Jewish nation without work of man. For all who are born, are born of the work of marriage: He Who was born of a virgin, was born without hands; for by hands is signified the work of man: where human hands never reached, where there was no conjugal embrace, yet there was conception. That stone then was born of the mountain without hands: it increased, and by its increase broke all the kingdoms of the earth. It hath become a great mountain, and hath filled the whole face of the earth. This is the Catholic Church, in whose communion rejoice that ye are. But they who are not in her communion, since they worship and praise God apart from this same mountain, are not heard unto eternal life; although they may be heard unto certain temporal things. Let them not flatter themselves, because God heareth them in some things: for He heareth Pagans also in some things. Do not the Pagans

^c See on Psalm 63. §. 7. vol. iii. p. 219. note a.

cry unto God, and it raineth? Wherefore? Because He ^{VER.} maketh His sun to rise over the good and the bad, and ^{9.} sendeth rain upon the just and the unjust. Boast not ^{MAT. 5,} therefore, Pagan, that when thou criest unto God, God ^{45.} sendeth rain, for He sendeth rain upon the just and the unjust. He hath heard thee in temporal things: He heareth thee not in things eternal, unless thou hast worshipped in His holy hill. *Worship Him upon His holy hill: for the Lord our God is holy.*

15. Let this suffice you, beloved, concerning the Psalm; as far as the Lord hath granted, we have spoken. And whatever we speak in the name of God, since it is God Who speaketh in us, is the shower of God: consider what sort of earth ye are. For when rain cometh upon the earth, if it be good soil, it produceth good fruit; if it be bad soil, it beareth thorns: yet the rain is sweet, both over the fruits, and over the thorns. He who when he hath heard these words hath become worse, and produced thorns from the rain, let him expect the fire, let him not accuse the rain: but he who hath become better, and hath produced fruits from a good soil, let him expect the barn, and praise the rain. But what are the clouds, or what is the rain, but the mercy of God, Who doth all things concerning those whom He loveth, and unto whom He hath granted that He may be loved by them.

PSALM C.

LAT.
XCIX

A Sermon to the People, in which he speaketh remarkably concerning enduring evil men in the Church, or in a Monastery.

1. YE heard the Psalm, brethren, while it was being chaunted: it is short, and not obscure: as if I had given you an assurance, that ye should not fear fatigue. Let us however consider more attentively, and with as much care as freedom, what the literal expressions mean; that, so far as the Lord deign to allow, they may be spiritually understood. The voice of God, from whatever instrument it sound, is yet the voice of God; for nothing, save His voice, pleaseth His ears; for we also, when we speak, please Him when He is Himself speaking from us.

PSALM 2. The title of this Psalm is, *a Psalm of confession*. The
 C. verses are few, but big with great subjects; may the seed bring forth within your hearts, the barn be prepared for the Lord's harvest. This Psalm giveth this exhortation to us, that we jubilate unto the Lord. Nor doth it, as it were, exhort one particular corner of the earth, or one habitation or congregation of men; but since it is aware that it hath sown blessings on every side, on every side it doth exact jubilation.

3. Ver. 1. *Jubilate, therefore, unto the Lord, all ye lands.* Doth all the earth at this moment hear my voice? And yet the whole earth hath heard this voice. All the earth is already jubilant in the Lord; and what is not as yet jubilant, will be so. For blessing, extending on every side, when the Church was commencing to spread from Jerusalem throughout all nations, every where overturneth ungodliness, and every where buildeth up piety: the good are mingled with the wicked throughout all lands. Every land is full of the discontented murmurs of the wicked, and of the jubilation of the good. What then is it, *to jubilate*? For the title of the present Psalm especially maketh us give good heed to this word, for it is entitled, *A Psalm of confession*. What meaneth, to jubilate with confession? It is the sentiment thus expressed in another Psalm: *Blessed is the people that understandeth jubilation*. Surely that which being understood maketh blessed is something great. May therefore the Lord our God, Who maketh men blessed, grant me to understand what to say, and grant you to understand what ye
 Luke 24, 47. hear: *Blessed is the people, that understandeth jubilation*.
 Ps. 89, 15. Let us therefore run unto this blessing, let us understand jubilation, let us not pour it forth without understanding. Of what use is it to be jubilant and obey¹ this Psalm, when it saith, *Jubilate unto the Lord, all ye lands*, and not to understand what jubilation is, so that our voice only may be jubilant, our heart not so? For the understanding is the utterance of the heart^a.

4. I am about to say what ye know. One who jubilates, uttereth not words, but it is a certain sound of joy without words: for it is the expression of a mind poured forth in joy,

^a See S. Greg. on Job i. 7. Oxf. Tr. vol. i. p. 73.

expressing, as far as it is able, the affection, but not com-
 passing the feeling. A man rejoicing in his own exultation, VER.
1.
 after certain words which cannot¹ be uttered or understood,¹ many
 bursteth forth into sounds of exultation without words, so Mss.
'which
can.'
 that it seemeth that he indeed doth rejoice with his voice
 itself, but as if filled with excessive joy cannot express in
 words the subject of that joy. You observe this in those
 even who sing licentiously. For our jubilation will not be
 such as theirs is; for we ought to be jubilant in justification,
 while they are jubilant in iniquity; we therefore shall do it
 in confession, they in confusion. Yet that ye may under-
 stand what I say, call to mind what ye well know; those who
 are engaged at work in the fields are most given to jubilate;
 reapers, or vintagers, or those who gather any of the fruits of
 the earth, delighted with the abundant produce, and rejoicing
 in the very richness and exuberance of the soil, sing in
 exultation; and among the songs which they utter in words,
 they put in certain cries without words in the exultation of a
 rejoicing mind; and this is what is meant by jubilating. If
 perhaps any one fail to recognise this, because he hath not
 heeded it, let him heed it in future. And I hope he may
 not find any to remark it in, lest God find some whom He
 will overthrow. But nevertheless, since thorns cease not to
 grow, let us observe in those, who wrongly rejoice, a jubilating
 to be censured, and let us offer unto God a jubilation that
 may be crowned.

5. When then are we jubilant? When we praise that which
 cannot be uttered. For we observe the whole creation, the
 earth and the sea, and all things that therein are: we observe
 that each have their sources and causes, the power of pro-
 duction, the order of birth, the limit of duration, the end
 in decease, that successive ages run on without any con-
 fusion, that the stars roll, as it seemeth, from the East to
 the West, and complete the courses of the years: we see
 how the months are measured, how the hours extend; and
 in all these things a certain invisible element, I know not
 what, but some principle² of unity, which is termed spirit or 2 'vesti-
gium,'
'trace.'
 soul, present in all living things, urging them to the pursuit
 of pleasure and the avoidance of pain, and the preservation
 of their own safety; that man also hath somewhat in common

PSALM with the Angels of God; not with cattle, such as life, hearing,
C. sight, and so forth; but somewhat which can understand God, which peculiarly doth belong to the mind, which can distinguish justice and injustice, as the eye discerneth white from black. In all this consideration of creation, which I have run over as I could, let the soul ask itself: Who created all these things? Who made them? Who made among them thyself? What are these things which thou art considering? What art thou thyself who art considering them? Who is He Who made them to be considered, and thee to consider? Who is He? Say Who He is? That thou mayest say Who He is, think of Him. For thou canst imagine somewhat that thou canst not perhaps express; but by no means canst thou express what thou canst not imagine. Imagine Him, then, before thou speakest of Him; that thou mayest imagine Him, approach Him. For whatever thou dost wish to see clearly, in order that thou mayest be able to speak of it, thou dost approach in order to gaze upon it, that thou mayest not be deceived by seeing it afar off. But as those bodies are seen by the eyes, so is He by the mind, by the heart He is recognised and seen. And where

Matt. 5, is the heart by which He may be seen? *Blessed,* He saith,
8. *are the pure in heart: for they shall see God.* I hear, I believe, as far as I can I understand, that God is seen by the heart, and that He can only be seen by the pure heart; but I hear another passage of Scripture: *Who shall boast that he hath his heart clean, or who shall boast that he is pure from sin?* I have observed the whole creation, as far as I could? I have observed the bodily creation in heaven and on earth, and the spiritual in myself who am speaking, who animate my limbs, who exert voice, who move the tongue, who pronounce words, and distinguish sensations. And when can I comprehend myself in myself? How then can I comprehend what is above myself? Yet the sight of God is promised to the human heart, and a certain operation of purifying the heart is enjoined; this is the counsel of Scripture. Provide the means of seeing what thou lovest, before thou try to see it. For unto whom is it not sweet to hear of God and His Name, except to the ungodly, who is far

Prov.
20, 9. removed, separated from Him? *For lo,* saith he, *they that make*

Ps. 73,
27.

themselves far from Thee shall perish : Thou hast destroyed every one that committeth fornication against Thee. But what is said unto us? Because they are afar off, and therefore in darkness, with eyes so wounded in the darkness, that they not only do not long for, but even dread, the light; what is said unto us, when found afar off? *Come unto Him, and be lightened?* But that thou mayest approach and be lightened, thy darkness must offend thee; condemn what thou art, that thou mayest deserve to be what thou art not. Thou art ungodly, thou oughtest to be righteous: thou wilt never understand righteousness, if iniquity still please thee. Crush it in thy heart, and purify that; drive it from thy heart, wherein He Whom thou wishest to see wills to dwell. The human soul, then, cometh near as it may, the inner man is regenerated to the image of God, since he was created in the image of God; he had become far from God in proportion as he had become unlike God. For we do not approach or recede from God by intervals of space; when thou hast become unlike, thou hast receded far: when thou hast become like, thou hast approached very close. See in what manner the Lord wisheth us to approach, first by making us like, that we may approach. *Be ye, He saith, like your Father Which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Learn to love thine enemy, if thou dost wish to guard against thine enemy. But in proportion as charity increaseth in thee, creating and restoring thee unto the likeness of God, it extendeth unto thine enemies; that thou mayest be like Him, Who maketh His sun to rise, not only upon the good, but upon the good and upon the evil; and sendeth rain not only on the just, but on the just and on the unjust. The nearer thou approachest unto His likeness, the more thou dost advance in charity, and the more thou beginnest to perceive God. And whom dost thou perceive? One who cometh unto thee, or unto whom thou returnest? For He never departed from thee: God departeth from thee when thou departest from God. All things are present to the blind as to the seeing: a blind man and one who hath sight, standing on one spot, are each surrounded by the same forms of things; but one is present to them, the other absent; of two men

VER.
1.

Ps.34,5.

Matt. 5,
45.

PSALM who are standing in one place, the one is present, the other
 C. absent: not because the things themselves approach the one

and recede from the other, but on account of the difference of their own eyes. He who is called blind, because that is extinguished there which is wont to adapt¹ itself to the light which clothes all things, is in vain present to things which he doth not see; indeed he is more rightly styled absent than present; for where his perception is not, he is rightly called absent; for not to be present in sense, is to be absent. Thus also God is every where present, every where whole.

¹ con-
 tempe-
 rari.

Wisdom, *His wisdom reacheth from one land to another mightily, and sweetly doth it order all things.* But what God the Father is, this His Word and His Wisdom is, Light of Light, God of God. What, then, dost thou wish to see? What thou dost wish to see is not far from thee. The Apostle indeed saith Acts 17, *that He is not far from each of us: For in Him we live, and move, and have our being.* How great a misery is it then, to be far from Him Who is every where?

1.
 Acts 17,
 28.

6. Be therefore like Him in piety, and earnest in meditation: for *the invisible things of Him are clearly seen, being understood by the things that are made*; look upon the things that are made, admire them, seek their author. If thou art unlike, thou wilt turn back; if like, thou wilt rejoice. And when, being like Him, thou shalt have begun to approach Him, and to feel God, the more love increaseth in thee, since God is love, thou wilt perceive somewhat which thou wast trying to say, and yet couldest not say. Before thou didst feel God, thou didst think that thou couldest express GOD; thou beginnest to feel Him, and then feelest that what thou dost feel thou canst not express. But when thou hast herein found that what thou dost feel cannot be expressed, wilt thou be mute, wilt thou not praise God? Wilt thou then be silent in the praises of God, and wilt thou not offer up thanksgivings unto Him Who hath willed to make Himself known unto thee? Thou didst praise Him when thou wast seeking, wilt thou be silent when thou hast found Him? By no means; thou wilt not be ungrateful. Honour is due to Him, reverence is due to Him, great praise is due to Him. Consider thyself, see what thou art: earth and ashes; look who it is hath deserved to see, and What;

Rom. 1,
 20.

consider who thou art, What to see, a man to see GOD! I VER. 1.
 recognise not the man's deserving, but the mercy of God. —
 Praise therefore Him Who hath mercy. How, sayest thou,
 shall I praise Him? I cannot now unfold that little which
 I can discern in part through a glass, darkly: Hear therefore I Cor. 13, 12.
 the Psalm, *Jubilate unto the Lord, all the earth.* Thou
 hast understood the jubilance of the whole earth, if thou
 dost jubilate unto the Lord. Jubilate unto the Lord; dis-
 sipate not thy jubilating among several different objects.
 Lastly, all other things may be described in some way; He
 alone, Who spoke, and all things were made, cannot be Ps. 33,
 spoken of. *For He spake, and we were made:* but we 9.
 cannot speak of Him. His Word, by Whom we were uttered,
 is His Son: He was made weak, that He might be spoken
 by us, however weak. Word for word we cannot utter: but
 for the Word we can utter jubilation. *Jubilate unto the
 Lord, all ye lands.*

7. *Serve the Lord with gladness.* All servitude is full of
 bitterness: all who are bound to a lot of servitude both are
 slaves, and discontented. Fear not the servitude of that
 Lord: there will be no groaning there, no discontent, no
 indignation; no one seeketh to be sold to another master,
 since it is a sweet service, because we are all redeemed. Great
 happiness, brethren, it is, to be a slave in that great house,
 although in bonds. Fear not, bound slave, confess unto the
 Lord: ascribe thy bonds to thine own deservings; confess
 in thy chains, if thou art desirous they be changed into
 ornaments. It was not said in vain, nor without being heard
 above, "*O let the sorrowful sighing of the fettered ones* Ps. 79,
come before Thee." *Serve the Lord with gladness.* The 11.
 service of the Lord is free: a service of freedom, where not
 compulsion, but love serveth. *For, brethren, he saith, ye* Gal. 5,
have been called unto liberty: only use not liberty for an 13.
occasion to the flesh, but by love in the Spirit serve one
another. Let love make thee a slave, since Truth maketh
 thee free. *If, said our Lord, ye continue in My Word, then* John 8,
are ye My disciples indeed; and ye shall know the truth, 31. 32.
and the truth shall make you free. At the same time thou
 art slay, and free; slave, because thou art created such;

PSALM
C. free, because thou art loved by God, by Whom thou wast created: yea, free indeed, because thou lovest Him by Whom thou wast made. Serve not with discontent; for thy murmurs do not tend to release thee from serving, but to make thee a wicked servant. Thou art a slave of the Lord, thou art a freedman of the Lord: seek not so to be emancipated as to depart from the house of Him Who frees thee.

8. *Serve the Lord with gladness.* That gladness will be
 1 Cor. 15, 54. full and perfect, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality: then will gladness be complete, then will be that perfect jubilation, then praise without ceasing, then love without offence, then enjoyment without fear, then life without death. What is there here? is there no joy? If no joy, there is no jubilation: how then, *Jubilate in the Lord, all ye lands?* Even here there is clearly joy: we have a taste here of the hope of a future life, with which we are to be satisfied there. But it is needful that the corn bear much amid the
 Matt. 3, 12. Song of Sol. 2, 2. tares: the true wheat is amongst the chaff, the lily is among thorns. For what is said of the Church? *As the lily among thorns, so is my love among the daughters.* It is not said, among strangers, but, *among the daughters.* O Lord, how dost Thou console, how dost Thou comfort, how dost Thou terrify? What is it that thou sayest? *As the lily among what thorns? so is my beloved among what daughters? What dost thou call thorns? the daughters themselves?* He answereth; They are thorns, on account of their own conduct; daughters, on account of My sacraments. Would that our groans were among the groans of strangers: those groans would be less. This is a cause for deeper groans: *For it is not an open enemy that hath done me this dishonour: for then I could have borne it. Neither was it mine adversary, that did magnify himself against me: for then peradventure I would have hid myself from him.* These are the words of a Psalm: he who knoweth our letters, followeth them: let him who knoweth them not, learn, that he may follow them.
 Ps. 55, 12—14. *Neither was it mine adversary, that did magnify himself against me: for then peradventure I would have hid myself*

from him. *But it was even thou, my companion, my guide, my own familiar friend. We took sweet food^a together.* VER. 1.
 What sweet food do they take with us, who are not to be with us for ever? what sweet food, but this, *Taste, and see how sweet the Lord is?* Ps.34,8. Amongst these we must needs groan.

9. But where can the Christian live apart, that he may not groan among false brethren? Whither is he to go? What is he to do? Is he to seek solitudes? Stumbling-blocks follow him. Is he who is well advanced, to separate himself, that he may have to suffer no man? What if no one should choose to endure this very man, before he lived well? If therefore, because he liveth well, he will not endure any man, by the very fact of his refusal he is convicted of not living well. Attend, beloved: *Forbearing one another*, saith the Apostle, *in love; endeavouring to keep the unity of the Spirit in the bond of peace.* Ephes. 4, 2. 3. "*Forbearing one another;*" hast thou nothing for another to forbear in thee? I am surprised if it be not so; but suppose it be not thus; for that reason thou art the stronger to forbear others, in proportion as thou hast no longer what others must forbear in thee. Thou art not forborne, forbear others. I cannot, thou sayest. Thou hast what others must forbear in thee. *Forbearing one another in love.* Thou forsakest human affairs, and separatest thyself, so that no one seeth thee; whom wilt thou profit? Wouldest thou have advanced so far, had no one profited thee? Because thou seemest to have had quick feet in passing over, wilt thou cut off the bridge? I exhort all men, the voice of God exhorteth all men: *Forbearing one another in love.*

10. I will live apart, saith some one; with a few good men; with them I shall be doing well. For to do good to no man is wicked and cruel. My Lord taught me not this; for He condemned not the slave who pilfered what he received, but the slave who put it not out at trade. Let the punishment of the pilferer be inferred from that of the slothful servant. *Thou wicked and slothful servant*, saith the Lord in condemnation: he saith not, Thou hast pilfered my money: he saith not, I gave thee money: and thou hast

^a See vol. i. p. 363, where he explains this of the Holy Eucharist.

PSALM not restored to me whole what I gave thee; because it hath
 C. not increased, because thou hast not put it out at interest,
 Mat. 25, for that reason, he saith, will I punish thee. God is covetous
 14—30. of our salvation. I will, therefore, saith he, live separate
 with a few good men: why should I live in common with
 crowds? Well: those very few good men, from what crowds
 have they been strained out? If however these few are all good:
 it is, nevertheless, a good and praiseworthy design in man, to
 be with such as have chosen a quiet life; distant from the
 bustle of the people, from noisy crowds, from the great waves
 of life, they are as if in harbour. Is there therefore here
 that joy? that jubilant gladness which is promised? Not
 as yet; but still groans, still the anxiety of temptations. For
 even the harbour hath an entrance somewhere or other; if it
 had not, no ship could enter it; it must therefore be open on
 some side: but at times on this open side the wind rusheth
 in; and where there are no rocks, ships dashed together
 shatter one another. Where then is security, if not even in
 harbour? And yet it must be confessed, it is true, that
 persons in harbour are in their degree much better off than
 when afloat on the main. Let them love one another, as
 ships in harbour, let them be bound together happily; let
 them not dash against one another: let absolute equality be
 preserved there, constancy in love; and when perchance the
 wind rusheth in from the open side, let there be careful
 piloting there.

11. Now what will one who perchance presideth over such
 places, nay, who serveth his brethren, in what are called
 monasteries, tell me? I will be cautious: I will admit no
 wicked man. How wilt thou admit no evil one? I will not
 allow any wicked man, any wicked brother, to enter; with a
 few good men my lot will be a happy one. How dost thou
 recognise the person whom perhaps it is thy wish to exclude?
 That he may be known to be wicked, he must be tested
 within; how then dost thou shut out one about to enter, who
 must be proved afterwards, and cannot be proved, unless he
 hath entered? Wilt thou repel all the wicked? Thou sayest
 so, and thou knowest how to inspect them. Do all come unto
 thee with their hearts bare? Those who are about to enter,
 do not know themselves; how much less dost thou know

them? For many have promised themselves that they were about to fulfil that holy life, which has all things in common, where no man calleth any thing his own, who have one soul and one heart in God: they have been put into the furnace, and have cracked. How then knowest thou him who is unknown even to himself? Wilt thou shut out wicked brethren from the company of the good? Whoever thou art who speakest thus, exclude, if thou canst, all evil thoughts from thy heart: let not even an evil suggestion enter into thy heart. "I consent not," thou sayest, yet it entered, so as to suggest to thee. For we all wish to have our hearts fortified, that no evil suggestion may enter. But who knoweth, whence it entereth? Even every day we fight in our own heart; one man within his own heart is at strife with a crowd. Avarice suggests, lust suggests, gluttony suggests, that rejoicing of the people^b suggests, all things suggest: he restraineth himself from all, answereth to all, turneth away from all; it is hard for him not to be wounded by some one. Where then is security? Here no where; in this life no where, except solely in the hope of the promise of God. But there, when we shall reach thereunto, is complete security, when the gates are shut, and the bars of the gates of Jerusalem made fast; there is truly full jubilance, and great delight. Only do not thou feel secure in praising any sort of life: *judge no man blessed before his death.*

VER.
1.
Acts 4,
32.

Ps. 147,
13.

Eccles.
11, 28.

12. By this means men are deceived, so that they either do not undertake, or rashly attempt, a better life; because, when they choose to praise, they praise without mention of the evil that is mixed with the good: and those who choose to blame, do so with so envious and perverse a mind, as to shut their eyes to the good, and exaggerate only the evils which either actually exist there, or are imagined. Thus it happeneth, that when any profession hath been ill, that is, incautiously, praised, if it hath invited men by its own reputation, they who betake themselves thither discover some such as they did not believe to be there; and offended by the wicked recoil from the good. Brethren, apply this teaching to your life, and hear in such a manner that ye may live. The Church of God, to speak generally, is

^b Perhaps such as in §. 4. see also on the previous Psalm, §. 5.

PSALM magnified: Christians, and Christians alone, are called
 C. great, the Catholic (Church) is magnified; all love each other; each and all do all they can for one another; they give themselves up to prayers, fastings, hymns; throughout the whole world, with peaceful unanimity God is praised. Some one perhaps heareth this, who is ignorant that nothing is said of the wicked who are mingled with them; he cometh, invited by these praises, findeth bad men mixed with them, who were not mentioned to him before he came; he is offended by false Christians, he flieth from true Christians. Again, men who hate and slander them, precipitately blame them: asking, what sort of men are Christians? Who are Christians? Covetous men, usurers. Are not the very persons who fill the Churches on holidays the same who during the games and other spectacles fill the theatres and amphitheatres? They are drunken, gluttonous, envious, slanderers of each other. There are such, but not such only. And this slanderer in his blindness saith nothing of the good: and that praiser in his want of caution is silent about the bad. But if the Church of God is praised at this time, as the Scriptures praise her, as I have now said, *As the lily among thorns, so is my love among the daughters*: a man heareth, considereth, the lily pleaseth him, he entereth, clingeth to the lily, beareth with the thorns; the lily will deserve the praise and kisses of her spouse, who saith, *As the lily among thorns, so is my love among the daughters*. Thus also in the case of the clergy. The eulogists of the clergy point to the good ministers, faithful stewards, who bear with all things, sacrificing their own bowels for those whom they wish to profit, not seeking what is their own, but what is Jesus Christ's. They praise these things, but forget that they are mingled with bad men. Again, they who blame them, talk of the avarice of the clergy, the dishonesty of the clergy, the litigations of the clergy, they are loud on those greedy of the property of others, gluttonous and drunken. Thou enviously blamest, and thou indiscreetly praisest: do thou who praisest, speak of the wicked who are mingled with them: do thou who blamest, see the good there also. Thus also in that common life of brethren, which exists in a monastery: great and holy

Sol.
 Song 2,
 2.

men live therein, with daily hymns, prayers, praises of God; VER. 1. their occupation is reading; they labour with their own hands, and by this means support themselves¹; they seek nothing covetously; whatever is brought in for them by pious brethren, they use with contentedness and charity; no one claimeth as his own what another hath not; all love, all forbear one another mutually. Thou hast praised them; thou hast praised; he who knoweth not what is going on within, who knoweth not how, when the wind entereth, ships even in harbour dash against one another, entereth as if in hope of security, expecting to find no man to forbear; he findeth there evil brethren, who could not have been found evil, if they had not been admitted, (and they must be at first tolerated, lest they should perchance reform; nor can they easily be excluded, unless they have first been endured:) and becometh himself impatient beyond endurance. Who asked me here? I thought that love was here. And irritated by the perversity of some few men, since he hath not persevered in fulfilling his vow, he becometh a deserter of so holy a design, and guilty of a vow he hath never discharged. And then, when he hath gone forth himself too, he also becometh a reproacher, and a slanderer; and records those things only, (sometimes real,) which he asserts that he could not have endured. But the real troubles of the wicked ought to be endured for the society of the good. The Scripture saith unto him; *Woe unto those that have lost patience.* Eccles. 2, 16. And what is more, he belcheth abroad the evil savour of his indignation, as a means to deter them who are about to enter; because, when he had entered himself, he could not persevere. Of what sort are they? Envious, quarrelsome, men who forbear no man, covetous; saying, He did this there, and he did that there. Wicked one, why art thou silent about the good! Thou sayest enough of those whom thou couldest not endure: thou sayest nothing of those who endured thy wickedness.

13. This saying of our Lord in His Gospel, is most justly extolled, most beloved brethren: *There shall be two in the field: the one shall be taken, and the other left.* Mat. 24, 40. 41. Lukel 7, 34. 35. *Two women shall be grinding at the mill: the one shall be taken, and the other left.* Who are the two in the field? This is what

PSALM the Apostle saith: *I have planted, Apollos watered; but*
C. *God gave the increase. Ye are God's husbandry. We are*
1 Cor. 3, *labouring in the field. The two in the field, are clergy; the*
6. 9. *one shall be taken, and the other left? the good shall be*
taken, the bad shall be left. Two women shall be grinding
at the mill, applieth to the laity. Why in the mill? Because
they are held bound by the world, in the whirl of temporal
things, as by a millstone. Thence shall the one be taken,
and the other left. Who shall be taken thence? The one
who doth good works, ministering to the indigence of God's
servants, to the wants of the poor, faithful in confessing God,
sure in the joyfulness of hope, watchful towards God, wishing
no one evil, loving, as far as he can, not friends only, but
enemies also, the man who knoweth no woman but his own
wife, the woman who knoweth no man save her own husband;
this one shall be taken even from the mill; but the one who
shall be otherwise, shall be left. But others say, We are
anxious for repose; we wish to have no one to endure, we
are removing from crowds; we shall have a happy lot in
a sort of security. If thou seekest repose, turn not, as it
were, seeking a couch, to repose upon without any anxiety.
And thence shall one be taken, the other left. Let no
man deceive you, brethren: if ye wish not to be deceived,
and to love your brethren, know that every profession in the
Church containeth hypocrites. I said not that every man
was a hypocrite, but that every profession had within itself
hypocrites: there are wicked Christians, but there are also
good ones. Thou seemest to see more wicked than good,
because they are like chaff, which prevents your eye reach-
ing the wheat; but there is wheat there also: approach, try
them, sift them, judge of them by their taste. Thou findest
1 sancti- *nuns devoid of self-discipline: is a monastic life¹ for this*
monium *reason to be blamed? Many remain not in their own*
1 Tim. *houses. They make visits to others' houses, busy-bodies,*
5, 13. *speaking things which they ought not, proud, tattlers,*
drunken: though they be virgins, what profiteth the flesh
being whole, while the mind is corrupt? Humble wedlock
is better than proud virginity. For if such a woman were to
marry, she would not have the name of virgin to raise her
pride, while she would have a curb to govern her. But are

we, on account of wicked virgins, to condemn those who are holy both in body and mind? or, on account of these praiseworthy ones, shall we necessarily praise those who deserve censure? On every side *the one shall be taken, and the other left.*

14. Ver. 2. Let us then, brethren, finish the Psalm, which is plain. *O serve the Lord with gladness*: he addresseth you, whoever ye are who endure all things in love, and rejoice in hope. *Serve the Lord*, not in the bitterness of murmuring, but in the *gladness of love*. *Come before His presence with rejoicing*. It is easy to rejoice outwardly: rejoice before the presence of God. Let not the tongue be too joyful: let the conscience be joyful. *Come before His presence with a song.*

15. Ver. 3. *Be ye sure that the Lord He is God*. Who knoweth not that The Lord, He is God? But He speaketh of the Lord, Whom men thought not God: *Be ye sure that the Lord He is God*. Let not that Lord become vile in your sight: ye have crucified Him, scourged Him, spit upon Him, crowned Him with thorns, clothed Him in a dress of infamy, hung Him upon the Cross, pierced Him with nails, wounded Him with a spear, placed guards at His tomb; He is God. *Be ye sure that the Lord He is God: it is He that hath made us, and not we ourselves*. It is He that hath made us: *All things were made by Him; and without Him was not any thing made that was made*. What reason have ye for exultation, what reason have ye for pride? Another made you; the Same Who made you, suffereth from you. But ye extol yourselves, and glory in yourselves, as if ye were created by yourselves. It is good for you that He Who made you, make you perfect. *It is He that hath made us, and not we ourselves*. We ought not to be proud: all the good that we have, we derive from our Creator; we are condemned for what we have done in ourselves; for what He hath done in us, we are crowned. *It is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture*. Sheep and one sheep. These sheep are one sheep: and how loving a Shepherd we have! He left the ninety and nine, and descended to seek the one, He bringeth it back on His own shoulders

VER.
2, 3.
1 Cor. 7,
34.

John 1,
3.

Luke
15, 4, 5.

PSALM
C. ransomed by His own blood. That Shepherd dieth without fear for the sheep, Who on His resurrection regaineth His sheep. *We are His people, and the sheep of His pasture.*

16. Ver. 3, 4. *Enter into His gates with confession.* At the gates is the beginning: begin with confession. Thence is the Psalm entitled, *A Psalm of Confession*: there be joyful. Confess that ye were not made by yourselves, praise Him by Whom ye were made. Let thy good come from Him, in departing from Whom thou hast caused thine evil. *Enter into His gates with confession.* Let the flock enter into the gates: let it not remain outside a prey for wolves. And how is it to enter? *With confession.* Let the gate, that is, the commencement for thee, be confession. Whence it

Ps. 147,
7. is said in another Psalm; *Begin unto the Lord with confession.* What he there calleth *Begin*, here he calleth *Gates*. *Enter into His gates in confession.* What? And when we have entered, shall we not still confess? Always confess Him: thou hast always what to confess for. It is hard in this life for a man to be so far changed, that no cause for censure be discoverable in him: thou must needs blame thyself, lest He Who shall condemn blame thee. Therefore even when thou hast entered His courts, then also confess. When will there be no longer confession of sins? In that rest, in that likeness to the Angels. But consider what I have said: there will there be no confession of sins. I said not, there will be no confession: for there will be confession of praise. Thou wilt ever confess, that He is God, thou a creature; that He is thy Protector, thyself protected. In Him thou shalt be as it were hid: as it is

Ps. 31,
20. written, "*Thou shalt hide them in the secret of Thine own presence.*" *Go into His courts with hymns; and confess unto Him.* Confess in the gates; and when ye have entered the courts, confess with hymns. Hymns are praises. Blame thyself, when thou art entering; when thou hast

Ps. 118,
19. entered, praise Him. *Open me the gates of righteousness,* he saith in another Psalm, *that I may go into them, and confess unto the Lord.* Did he say, when I have entered, I will no longer confess. Even after his entrance, he will confess. For what sins did our Lord Jesus Christ confess,

Mat. 11,
25. when He said, *I confess unto Thee, O Father, Lord of*

heaven and earth. He confessed in praising Him, not in accusing Himself. VER.
4. 5.

9. *Speak good of His Name ; for the Lord is pleasant.* Think not that ye faint in praising Him. Your praise of Him is like food : the more ye praise Him, the more ye acquire strength, and He Whom ye praise becometh the more sweet. *Speak good of His Name ; for the Lord is pleasant : His mercy is everlasting.* For He will not cease to be merciful, after He hath freed thee : it belongeth to His mercy to protect thee even unto eternal life. *His mercy, therefore, is to everlasting : and His truth from generation to generation.* Understand by *from generation to generation*, either every generation, or in two generations, the one earthly, the other heavenly. Here there is one generation which produceth mortals ; another which maketh such as are everlasting. His Truth is both here, and there. Imagine not that His truth is not here, if His truth were not here, he would not say in another Psalm ; *Truth is risen out of the earth ;* nor would Truth Itself say, *Lo, I am with you always, even unto the end of the world.* Ps. 15,
12.
Mat. 28,
20.

PSALM CI.

LAT.
C.

A Discourse to the people.

1. Ver. 1. IN this 101st Psalm, we ought to seek in the whole body of it what we find in the first verse : *Mercy and judgment will I sing unto Thee, O Lord.* Let no man flatter himself that he will never be punished through God's mercy ; for there is judgment also ; and let no man who hath been changed for the better dread the Lord's judgment, seeing that mercy goeth before it. For when men judge, sometimes overcome by mercy, they act against justice ; and mercy, but not justice, seemeth to be in them : while sometimes, when they wish to enforce a rigid judgment, they lose mercy. But God neither loseth the severity of judgment in the bounty of mercy, nor in judging with severity loseth the bounty of mercy. Suppose we distinguish these two, mercy and judgment, by time ; for possibly, they are not placed in this order without a meaning, so that he said not ' judgment and mercy,' but ' mercy and judgment : ' so that if we distinguish

PSALM
CI.

them by succession in time, perhaps we find that the present is the season for mercy, the future for judgment. How is it that the season of mercy cometh first? Consider first how it is with God, that thou also mayest imitate the Father, in so far as He shall permit thee. For it is not arrogance to say, that we ought to imitate our Father; since our Lord, the only Son of God, exhorteth us to this, saying, *Be ye therefore perfect, even as your Father which is in heaven is perfect.* When He said to them, *Love your enemies, pray for them which persecute you; that ye may, He addeth, be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Behold mercy. When thou seest the just and the unjust behold the same sun, enjoy the same light, drink from the same founts, satisfied with the same rain, blessed with the same fruits of the earth, inhale this air in the same way, possess equally the world's goods; think not that God is unjust, Who giveth these things equally to the just and the unjust. It is the season of mercy, not as yet of judgment. For unless God spared at first through mercy, He would not find those whom He could crown through judgment. There is therefore a season for mercy, when the long-suffering of God calleth sinners to repentance.

Matt. 5,
44. 45.
48.

2. Hear the Apostle distinguishing each season, and do thou also distinguish it: *Thinkest thou this, he saith, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God?* Remark this. For he saw that he himself (but to whom saith he it? for it is the whole race of men, not one only, that he is addressing) did many evil things daily, and yet lived, that no harm happened to him; and imagined that God was either sleeping, or that He regarded not human affairs, or loved men's evil deeds. He erases this notion from the heart of all disposed to a right understanding. *Thinkest thou, he saith, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God?* And as if we were to reply, Why do I commit such sins daily, and no evil occurreth unto me? he goeth on to shew to him the season of mercy: *Despisest thou*

Rom. 2,
3.

ib. 4.

the riches of His goodness, and forbearance, and long-suffering? And he did indeed despise them; but the VER.
1. Apostle hath made him anxious. *Not knowing*, he saith, *that the goodness of God leadeth thee to repentance?* Behold the season of mercy. But that he might not think this would last for ever, how did he in the next verse raise his fears? *But thou:* (now hear the season of judgment; thou hast heard the season of mercy, on which account, *mercy and judgment will I sing unto Thee, O Lord:*) “*But* Rom. 2,
5. 6. *thou,*” saith the Apostle, “*after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, Who will render to every man according to his deeds.*” Lo, *mercy and judgment will I sing unto Thee, O Lord.* But he hath threatened concerning judgment: is therefore the judgment of God to be feared only, and not to be loved? To be feared by the wicked on account of punishment, to be loved by the good on account of the crown. Because then the Apostle hath alarmed the wicked in the testimony which I have quoted, hear where he giveth hope concerning judgment to the good. He puts forth himself, and shews in himself too the season of mercy. For unless he found a period of mercy, in what condition would judgment find him? A blasphemer, a persecutor, an injurer of others. For he thus speaketh, and praiseth the season of mercy, in which season we are now living: *I who was before*, he saith, *a blasphemer,* 1 Tim. 1,
13. 16. *and a persecutor, and injurious: but I obtained mercy.* But perhaps he only hath obtained mercy? Hear how he cheereth us: *That in me*, he saith, *first, Christ Jesus might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting.* What meaneth, *that He might shew forth all longsuffering?* That every sinner and wicked man might see that Paul received pardon, and might not despair of himself? Lo, he hath instanced himself, and thereby cheered others also. Wherein? In the season of mercy. Hear what he saith of the good at the time of judgment, again speaking of himself and of others. In the first place, he obtained mercy. Why? Because he was a blasphemer, and a persecutor, and injurious. The Lord came to give to Paul, not to reward him.

PSALM
CL.

For if He chose to reward, what would He find wherewith to give the sinner his due, except punishment? He willed not to requite him punishment, but to give him grace. Hear now that he, to whom He gave grace, holdeth even the Lord indebted to him. He found in Him a free Giver in the season of mercy, he holdeth Him a debtor at the season of judgment. See how he saith this. *For I am now, he saith, ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.* This, in the time of mercy: now hear of judgment: *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall render to me at that day.* He said not, 'giveth,' but, *shall render.* When He gave, He was merciful: when He 'shall render,' He will be a Judge: because, *Mercy and judgment will I sing unto Thee, O Lord.* By pardoning his offences, He came to owe him a crown: there *I have obtained mercy.* The Lord therefore was merciful at first, but here He will render me a crown of righteousness. Why will He render it? Because He is a just Judge. Wherefore a just Judge? Because, *I have fought a good fight, I have finished my course, I have kept the faith.* A just Judge then cannot but crown these things. For He found there things to crown: but what had He found before? One who was before a blasphemer, a persecutor, and injurious. He pardoned these latter: He will crown the former deeds; He pardoned the one at the season of mercy, He will crown the other at the season of judgment: for, *Mercy and judgment will I sing, unto Thee, O Lord.* But did Paul alone deserve this? For I had asserted, that as he raised our fears by the former testimony, so did he encourage us by the latter. When he said, *The Lord, the righteous Judge, shall render to me at that day:* he addeth, *and not to me only, but unto all them also that love His appearing and His kingdom.*

2 Tim.
4, 6. &c.

2 Tim.
4, 8.

3. Since therefore, brethren, we have a season of mercy, let us not on that account flatter, or indulge ourselves, saying, God spareth ever. Behold what I did yesterday, God spared; I do so to-day also, and God spareth; I will do so to-morrow also, because God spareth. Thou heedest His mercy, but fearest not His judgment. If thou dost wish

to sing of mercy and judgment, understand that He spareth, VER. 1.
 that thou mayest amend, not that thou mayest remain in thy
 wickedness. Do not treasure up for thyself wrath against Rom. 2,
 the day of wrath, and of the revelation of the righteous 5.
 judgment of God. For it is said in another Psalm of the
 time of mercy; *But unto the ungodly said God, Why dost* Psa. 50,
thou preach My laws, and takest My covenant in thy mouth? 16—21.
whereas thou hatest to be reformed, and hast cast My words
behind thee. When thou sawest a thief, thou consentedst
unto him: and hast been partaker with the adulterers.
Thou satest, and spakest against thy brother: yea, and
hast slandered thine own mother's son. These things hast
thou done, and I held My tongue. Behold the season
 of mercy; what meaneth, *I held My tongue?* Doth it
 mean, I reprov'd him not? Rather, I judg'd not. For
 how doth He hold His tongue, Who daily crieth out
 in the Scriptures, in the Gospel, in His own preachers?
These things hast thou done, and I held My tongue;
 and because God was silent, that is, punished not; what
 said the ungodly in his heart? Listen: *Thou thoughtest*
wickedness, that I will be such a one as thyself. That is,
 it was not enough that thou wast such thyself; thou hast
 thought Me such also. When He had shewn unto him the
 season of mercy, He alarmed him with that of judgment:
But I will reprove thee, and set thee before thine own face.
 Thou placest thyself behind thyself: I will place thee before
 thyself. For every man who will not see his own sins,
 placeth himself behind his back, and observeth sharply the
 sins of others, not from diligence, but envious feeling; not
 wishing to heal, but to accuse: but he forgetteth himself.
 Whence our Lord saith to such persons: *Thou beholdest* Matt. 7,
the mote that is in thy brother's eye, but considerest not the 3.
beam that is in thine own eye. Since then mercy and
 judgment are our song, let us, while we do mercy, fearlessly
 await judgment: and let us be in His body, and let us sing
 these things. For Christ singeth this; if the Head alone
 singeth it, this song cometh from the Lord; but if the whole
 of Christ, that is, His Head and Body, be thou among His
 members, cling unto Him by Faith, and by Hope, and by
 Love; and thou singest in Him, thou rejoicest in Him: for

PSALM C1. He Himself toileth in thee, thirsteth in thee, is hungred and in tribulation in thee. He is still dying in thee: and thou in Him hast already risen from the dead. For if He did not die in thee, He would not have had Himself spared in thee by the persecutor, when He said, *Saul, Saul, why persecutest thou Me?* Christ therefore, my brethren, singeth; but how, ye know: we have expounded Christ to you constantly: and I know that these things are not new to you. Our Lord Christ is the Word of God, by Whom all things were made. This Word, that He might redeem us, became flesh, and dwelt in us; God, Who is above all things, the Son coequal with the Father, became man; He became man, that God as man might be a Mediator between men and God; and might reconcile those who were at a distance from one another, join the separated, recall the estranged, bring back the exiled: for this He became man. He became then Head of the Church; He hath both body and limbs. Seek for His limbs; they are at present groaning throughout the whole world: they will rejoice then, in the end, in the crown of righteousness, of which St. Paul saith, *which the Lord, the righteous Judge, shall render me at that day.* At present then let us all sing in hope, all gathered together into one. For having put on Christ, we are Christ together with our Head: inasmuch as we are the seed of Abraham. The Apostle saith this; as to what I said, that 'we are Christ,' the Apostle saith this, in these words: *Then are ye Abraham's seed, and heirs according to the promise.* Ye are the seed of Abraham; let us see whether the seed of Abraham be Christ. *In thy seed shall all nations be blessed. He saith not, In thy seeds, as in many; but as of one, In thy seed, which is Christ.* And to us he saith, *therefore ye are Abraham's seed.* It is clear that we belong to Christ; and because we are His members and body, we are one Man with our head. Let us therefore sing *of mercy and judgment unto Thee, O Lord!*

4. Ver. 2. *I will sing to the harp, and will have understanding, in the spotless way. When Thou shalt come unto me.* Except in the spotless way, thou canst neither sing to the harp, nor understand. If thou dost wish to understand, sing in the spotless way, that is, work with cheerfulness before

thy God. What is the spotless way? Hear what followeth: *I walked in innocence, in the midst of my house.* This spotless way beginneth from innocence, and it endeth also in innocence. Why seek many words? Be innocent: and thou hast perfected righteousness. But what is it to be innocent? For a man injureth in two ways, as far as is in himself; either by making others miserable, or by deserting them in misery; for thou also dost not wish to be made wretched by another, or to be deserted by another, if thou art wretched. Who is it who maketh men wretched? He who assaulteth them with outrages, or with snares, robbeth others of their property, oppresseth the poor, stealeth, soliciteth another's wife, is a slanderer, wisheth to cause sorrow to men, through a malignant disposition. Who is he who forsaketh the wretched? He who seeth the poor man in need of some aid, and possessing the means of giving that aid, yet scorneth him; estrangeth his heart from him. And if he were in such a condition, as to have no need whatever of any mercy, he would be proud, if he forsook the wretched; he is still placed in the tribulation of the flesh, not knowing what may happen to him to-morrow, and yet despiseth the tears of the wretched; he is not innocent. But who is innocent? He who while he hurteth not another, injureth not himself. For he who hurteth himself, is not innocent. Some one saith; Lo, I have not robbed any one, I have not oppressed any one: I will live happily on my own substance, the fruits of my virtuous toil; I wish to have fine banquets, I wish to spend as much as pleaseth me, to drink with those whom I like as much as I please; whom have I robbed, whom have I oppressed, who hath complained of me? He seemeth innocent. But if he corrupt himself, if he overthrow the temple of God within himself, why hope that he will act with mercy toward others, and spare the wretched? Can that man be merciful to others, who unto himself is cruel? The whole of righteousness, therefore, is reduced to the one word, innocence. But the lover of iniquity, hateth his own soul. When he loved iniquity, he fancied he was injuring others. But consider whether he was injuring others: *He who loveth iniquity, he* Ps.11,5. saith, *hateth his own soul.* He therefore who wishes to

PSALM
CL. injure another, first injureth himself; nor doth he walk, since there is no room. For all wickedness suffereth from narrowness: innocence alone is broad enough to walk in. *I walked in the innocence of my heart, in the midst of my house.* By the middle of his house, he either signifieth the Church herself; for Christ walketh in her: or his own heart; for our inner house is our heart: as he hath explained in the above words, *in the innocence of my heart.* What is the innocence of the heart? The middle of his house? Whoever hath a bad house in this, is driven out of doors. For whoever is oppressed within his heart by a bad conscience, just as any man in consequence of the overflow of a waterspout or of smoke goeth out of his house, suffereth not himself to dwell therein; so he who hath not a quiet heart, cannot happily dwell in his heart. Such men go out of themselves in the bent of their mind, and delight themselves with things without, that affect the body; they seek repose in trifles, in spectacles, in luxuries, in all evils. Wherefore do they wish themselves well without? Because it is not well with them within, so that they may rejoice in a good conscience. Thus when the Lord had cured the Matt. 9, 6. palsied man, He saith, *Take up thy bed, and go into thine house.* Let the soul which is, as it were, relaxed with palsy, do this: in the members of good works let it new string its powers, that it may do good works, let it take up its bed, let it rule its body: let it now go into its own house, let it enter into its own conscience, it will now find it broad enough to walk in, and to sing, and to understand.

5. Ver. 3, 4. *I set no wicked thing before my eyes.* What meaneth this? I did not love such. For it is often said, as ye are aware, of a man who is loved of any one, he hath him before his eyes: and one who is despised, thus complaineth, He hath not me before his eyes. What is it then, to have one before one's eyes? To love. What is it, not to love? Not to dwell there in heart. He said therefore, *I did set no wicked thing before my eyes:* I did love no wicked thing. And he explaineth this same wicked thing: *I hated them that do unfaithfulness.* Attend, my brethren. If ye walk with Christ in the midst of His house, that is, if either in your heart ye have a good repose, or in the Church herself

proceed on a good journey in the way of godliness; ye ought not to hate those unfaithful only who are without, but whomsoever also ye may have found within. Who are the unfaithful? They who hate the law of God; who hear, and do it not, are called unfaithful. Hate the doers of unfaithfulness, repel them from thee. But thou shouldest hate the unfaithful, not men: one man who is unfaithful, hath, ye see, two names, man, and unfaithful: God made him man, he made himself unfaithful; love in him what God made, persecute in him what he made himself. For when thou shalt have persecuted his unfaithfulness, thou killest the work of man, and freest the work of God. *I hated the doers of unfaithfulness.*

VER.
3. 4.

6. *The wicked heart hath not cleaved unto me.* What is a wicked heart? A crooked heart. What is a crooked heart? A heart not straight. What is a heart not straight? See what is a straight heart, and then thou wilt see what is a heart not straight. The heart of a man, who wisheth not any thing contrary to any that God wisheth, is called straight. Attend. Some one prayeth that something may not happen: he prayeth, and it is not hindered. Let him ask as much as he can: but something happeneth contrary to his own will; let him submit himself to the will of God, let him not resist the Great Will. For our Lord Himself thus explaineth it, shewing our weakness in Himself, when He was about to suffer; saying, *My soul is sorrowful, even unto death.* For He did not truly fear death, who had the power of laying down His own life, and had the power of again resuming it. And the Apostle Paul, His own soldier, His own servant, exclaimeth, *I have fought a good fight, I have finished my course, I have kept the faith.* Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall render me at that day. He rejoiceth in that he is about to die; and is his Lord and General sorrowful, because he is about to die? Is then the servant better than his Lord? And where then are our Lord's own words? *It is enough for the disciple that he be as his master, and the servant as his Lord.* Behold, is Paul brave at the prospect of death, and is the Lord sorrowful? *I had a desire, he saith, to depart, and to be with Christ.*

Mat. 26,
38.
Mark
19, 34.
John 10,
18.
2 Tim.
4, 7. 8.
Mat. 10.
25.
Philip.
1, 23.

PSALM
CI.

He rejoiceth, in that he is departing, to be with Christ; and is Christ Himself, with Whom Paul rejoiceth that he is about to be, sorrowful? But what were those words, save the sound of our weakness? Many as yet weak are saddened by coming death; but let them have a straight heart; let them avoid death, as far as they can; but if they cannot, let them say what our Lord Himself said, not on His own account, but on ours. For what said He? *O My Father, if it be possible, let this cup pass from Me.* Behold thou hast the human will expressed: now see the righteous heart; *Nevertheless, not as I will, but as Thou, Father, wilt.* If therefore the righteous heart followeth God, the crooked heart resisteth God. Suppose something untoward happeneth to him, he crieth out, 'God, what have I done unto Thee? What sin have I committed?' He wisheth himself to appear just, God unjust. What is so crooked as this? It is not enough that thou art crooked thyself: thou must think thy rule crooked also. Reform thyself, and thou findest Him straight, in departing from Whom thou hast made thyself crooked. He doth justly, thou unjustly; and for this reason thou art perverse, since thou callest man just, and God unjust. What man dost thou call just? Thyself. For when thou sayest, "What have I done unto Thee?" thou thinkest thyself just. But let God answer thee: "Thou speakest truth: thou hast done nothing to Me: thou hast done all things unto thyself; for if thou hadst done any thing for Me, thou wouldest have done good. For whatever is done well, is done unto Me; because it is done according to My commandment; but whatever of evil is done, is done unto thee, not unto Me; for the wicked man doth nothing except for his own sake, since it is not what I command." When ye see such men, brethren, reprove them, convince and correct them: and if ye cannot reprove or correct them, consent not to them; that ye may say, *The wicked heart hath not cleaved unto me.*

Mat. 26,
39.

7. *When the wicked man departed from me, I knew him not.* What is, *I knew him not?* I approved him not, I praised him not, he pleased me not. For we find the word *to know* occasionally used in Scripture, in the sense of *to be pleased.* For what is hidden from God, brethren? Doth

He know the just, and doth He not know the unjust? What dost thou think of, that He doth not know? I say not, what thinkest thou; but what wilt thou ever think, that He will not have seen beforehand? God knoweth all things, then; and yet in the end, that is in judgment after mercy, He saith of some persons; *Many will come and say to Me in that day, Lord, Lord, have we not in Thy Name cast out devils? and in Thy Name done many wonderful works? in Thy Name we have eaten and drunken. And then I will profess unto them, I never knew you: depart from Me, ye workers of iniquity.* Was there any one He did not know? But what meaneth, *I never knew you?* I acknowledge you not in My rule. For I know the rule of My righteousness: ye agree not with it, ye have turned aside from it, ye are crooked. Therefore He said here also: *I knew him not. When the wicked man departed from Me, I knew him not.* What meaneth, *I knew him not?* Is it because when perchance a wicked man meeteth a righteous man in a narrow street, the righteous saith unto himself, as it is written in the Wisdom of Solomon: *He is grievous unto us even to behold;* and changeth his path that he may not see one whom he doth not wish to see? But how many wicked men are there whom we see, and who see us, and not only do not turn aside from us, but run unto us, and frequently desire their iniquities to be fulfilled through us*. This often happeneth to us. How then do they depart? He departeth from thee, who is unlike thee. What is, departeth from thee? followeth thee not. What is, followeth thee not? doth not imitate thee. Therefore, *when the wicked man departed from me,* that is, when the wicked man was unlike me, and was unwilling to imitate my paths, was unwilling in his wickedness to live as I had proposed myself for his imitation; *I knew him not.* What meaneth, *I knew him not?* Not that I was ignorant of him, but that I did not approve him.

8. Ver. 6. *Whoso privily slandered his neighbour, him I persecuted.* Behold the righteous persecutor, not of the man, but of the sin. *With the proud eye, and the insatiable*

* Ben. suggests that he may mean those who wished the Bishops to pervert justice for them.

PSALM
C1.

heart, I did not feed. What meaneth, *I did not feed with ?*

I did not eat in common with such. Attend, beloved; since ye are about to hear something wonderful. If he did not feed with this man, he did not eat with him; for to feed is to eat; how is it then that we find our Lord Himself eating with the proud? It was not only with those publicans and sinners, for they were humble: for they acknowledged their weakness, and asked for the physician. We find that He ate with the proud Pharisees themselves. For a certain proud man had invited Him: it was the same who was displeased because a sinning woman, one of ill repute in the city, approached the feet of our Lord; and he said in his heart; (for such was the purity of the Pharisees, that no wicked person was to touch them; if any unclean person had even slightly touched them, they shuddered, lest the unclean touch should render them in a manner unclean;) when therefore this sinner came to weep at the Lord's feet, and he saw her, he said in his

Luke 7,
39.

heart; This Man, if He were a prophet, would have known who and what manner of woman this is that hath come to His feet. How did he know that Jesus knew not, unless he suspected that He knew not, because He repelled not the woman? Because if it had been himself, he would repel the woman from him. But the Lord not only knew that the woman was a sinner, but the Physician also saw that the wounds of that proud man were incurable. For when He had heard him thinking, He said, in order that He might

Luke 7,
40. 41.

shew how proud that man was; *Simon, I have somewhat to say unto thee: There was a certain creditor which had two debtors: the one owed him fifty pence, and the other five hundred: and when they had nothing to pay, he frankly forgave them both. Tell Me, then, which of them loved Him most? And the man gave his opinion against himself, the Truth extorting confession from him: I suppose, Sir, that he to whom he forgave most. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears: and the rest as ye know; we need not dwell further on the account, more than what we have mentioned for our purpose. That Pharisee*

was proud: the Lord ate with him; what is it therefore that he saith? *With a proud eye, and an insatiable heart, with such an one I did not eat.* How doth He enjoin unto us what He hath not done Himself? He exhorteth us to imitate Himself: we see that He ate with the proud; how doth He forbid us to eat with the proud? We indeed, brethren, for the sake of reproof, abstain from communion with our brethren, and do not eat with them, that they may be reformed? We rather eat with strangers, with Pagans, than with those who hold with us, if we have seen that they live wickedly, that they may be ashamed, and amend; as the Apostle saith, *And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed.* Yet count him not as an enemy, but admonish him as a brother. For the sake of healing others we usually do this; but nevertheless we often eat with many strangers and ungodly men.

VER.
7.

2 Thess.
3, 14.

9. What is it that he saith, *With a proud eye, and insatiable heart, with such an one I did not eat?* The pious heart hath its banquets, the proud heart hath its banquets: for it was on account of the food of the proud heart, that he said, *with an insatiable heart.* How is the proud heart fed? If a man is proud, he is envious: otherwise it cannot be. Pride is the mother of enviousness: it cannot but generate it, and ever coexist with it. Every proud man is, therefore, envious: if envious, he feedeth on the misfortunes of others. Whence the Apostle saith, *But if ye bite and devour one another, take heed that ye be not consumed of one another.* Ye see them, then, eating: eat not with these: fly such banquets: for they cannot satisfy themselves with rejoicing in others' evils, because their hearts are insatiable. Beware thou art not caught in their feasts by the devil's noose. On such meat the Jews feasted, when they crucified our Lord; that is, they fed in a manner on His punishment. (For we also feed on the Lord's Cross, since we eat His Body.) For they said, when they saw Him hanging on the cross, insulting Him, since they were insatiable in heart; they said, *If He is the Son of God, let Him come down from the Cross; He saved others, Himself He cannot save.* They were feeding on the meat of their

Gal. 5,
15.

Mat. 27,
40. 42.

own cruelty, and He was feeding on the meat of His own mercy. *Father, He saith, forgive them; for they know not what they do.* They therefore had one, He another, sort of feast. But hear what is said of the table of the proud: *Let their table be made a snare before themselves, and let the things that should have been for their wealth, be unto them a recompense and an occasion to them for falling.* They fed, they were taken. Just as birds feed at the trap, or fishes at the hook, they were taken, when they fed. The ungodly therefore have their own feasts, the godly also have theirs. Hear the feasts of the godly: *Blessed are they who hunger and thirst after righteousness: for they shall be filled.* If therefore the godly eateth the meat of righteousness, and the ungodly of pride; it is no wonder if he is insatiable in heart. He eateth the meat of iniquity: do not eat the meat of iniquity, and the proud in eye, and the insatiable in heart, eateth not with thee.

10. Ver. 8. And whence wast thou fed? And what pleased thee, when he did not eat with thee? *Mine eyes, he saith, were upon such as are faithful in the land, that they might sit with me.* The Lord saith, *Mine eyes were upon the faithful in the land, that they might sit with Me.* That is, that with Me they might be seated^a. In what sense are they to sit? *Ye shall sit on twelve thrones, judging the twelve tribes of Israel.* The faithful of the earth judge, for to them it is said, *Know ye not, that we shall judge angels?* *Mine eyes were upon such as are faithful in the land, that they might sit with me.* Whoso walketh in a spotless way, he ministered unto me. To Me, he saith, not to himself. For many minister the Gospel, but unto themselves; because they seek their own things, not the things of Jesus Christ. What is to serve Christ? To seek the things of Christ. And indeed when wicked men teach the Gospel, others are saved, they are punished. For it is said: *Whatsoever they bid you observe, that observe and do; but do not ye after their works.* Fear not then, when thou hearest the Gospel from a wicked man. Woe unto him who serveth himself, that is, who seeketh his own things therein: do thou receive

^a "Mecum sederent," there was an ambiguity in *considerent*, as written.

the words of Christ. *Whoso leadeth a godly life, he shall be my servant.* VER.
10. 11.

11. Ver. 10. *The proud man hath not dwelt in the midst of my house.* Understand this of the heart. The proud did not dwell in my heart: no such dwelt in my heart: for he hurried away from me. None but the meek and peaceful dwelt in my heart; the proud dwelt not there, for the unrighteous one dwelleth not in the heart of the righteous. Let the righteous be distant from thee, I know not how many miles and ¹stations; ye dwell together, if ye have one ^{1 mansi-} heart. *The proud doer hath not dwelt in the midst of my onibus* house: he that speaketh unjust things hath not directed in the sight of my eyes. This is the spotless way, where we understand when the Lord cometh unto us.

12. Ver. 11. *In the morning I destroyed all the ungodly that were in the land.* This is obscure: be so good as to attend: it is near the end of the Psalm. *In the morning I destroyed all the ungodly that were in the land.* Wherefore? *That I may root out all wicked doers from the city of the Lord.* There are then wicked doers in the city of the Lord, and they at present, seemingly, spared. Why so? Because it is the season of mercy: but that of judgment will come; for the Psalm thus began, *Of mercy and judgment will I sing unto Thee, O Lord.* He said above, that none but the righteous cleaved unto him. He clave not to the wicked, nor was he pleased with the feasts of iniquity of those who served themselves, not their Lord; that is, sought their own interests; and as if he were asked: How then hast thou so long endured such persons in thy city? It is, he replieth, the season of mercy. What meaneth, the season of mercy? Judgment hath not yet been revealed: it is night; day will appear, judgment will appear. Hear the Apostle: *Therefore judge nothing before the time.* What is, *before the time?* Before day. Hear that he meant before day: *Until the Lord come, Who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts: and then shall every man have praise of God.* ^{1 Cor. 4, 5.} For at present, since thou seest not my heart, and I see not thine, it is night. Thou hast asked something of a man: thou hast not received: thou believest thyself despised; and perhaps thou art not

PSALM
C1.

despised; for thou seest not the heart; and thou dost at once blaspheme; pardon must be given thee as thou art erring by night. Some man perhaps loveth thee: and thou thinkest that he hateth thee; or he hateth thee, and thou thinkest that he loveth thee: but be it what it may, it is night. Fear not: trust in Christ, in Him have day: thou canst not think any thing evil of Him, since we are secure, and certain, that He cannot be deceived: He loveth us. But we are not as yet sure of one another. For God knoweth our love for one another: but we, although we love one another, who knoweth with what mind our intercourse is carried on? How is it that no man seeth the heart? Because it is night. In this night temptations abound. The Psalm

Ps. 104,
20. 21.

seemeth to speak of this same night: *Thou makest darkness, that it may be night: wherein all the beasts of the forests will move. The lion's whelps roaring after their prey, and to seek their meat from God.* The lion's whelps seek their prey at night. Who are the lion's whelps? The princes

Eph. 2,
2.

and powers of the air, fiends and angels of the devil. How do they seek their prey? When they tempt. But because they approach not, unless God hath given them power; for that reason it is said, *they seek their meat from God.* The devil sought Job, to tempt him. What sort of meat? Rich, fat, the righteous one of God, unto whom God Himself bore

Job 1, 1.

witness, calling him *a perfect and an upright man; was a true worshipper of God.* He sought him to be tempted, seeking food of God; and he received him to be tempted, but not to be crushed; to be purified, not to be overthrown; or perhaps not even to be purified, but to be proved. Yet even they who are tempted, are sometimes delivered up from secret deservings of their own into the tempter's hands, since perhaps they have been delivered up to their own lusts. For the devil hurteth no man, unless he hath received power of God. But when? at night. What is, at night? in this season. But when night shall have passed away, and

Mat. 25,
46.

day arrived, the wicked are sent with him into eternal fire, and the righteous into life eternal. There, there will be no tempter, because there are no lion's whelps there: because the night hath passed. Thus our Lord saith to His disciples, *This night Satan hath desired to vex you as wheat. But I have*

prayed for thee, Peter, that thy faith fail not. What is, *to vex as wheat?* As wheat is not eaten by man, before it be ground, so as to make bread; so the devil eateth no man, unless he hath first overthrown him by means of tribulation. He bruiseeth, that he may eat: but when thou art in tribulation, if thou remain wheat, be not disturbed; nothing shall befall thee. How? When oxen thresh, do they enter in unto the wheat only? They are sent into the floor together with the threshing engine. But is any thing to be feared by the wheat? Far from it. Nothing save the chaff is chopped up, the wheat is stripped of its incumbrances, and when the fanning cometh, it shall find the mass purified: whomsoever He findeth wheat, He shall send into His garner, while He shall burn with inextinguishable fire the heap of chaff.

VER.
11.

Matt. 3,
12.

13. Why have I said this? Because we have day in hope. Our day ought to be in Christ. For as long as we are among temptations, it is night. In that night God spareth sinners, that He may not cut them off; He scourgeth them with temptations, that they may be amended; He endureth them in His city. Do we imagine He will always endure them? If mercy is always, there is no judgment; but if, *I will sing unto Thee, O Lord, of mercy and judgment*; He at present spareth, He will then judge. But when will He judge? When night shall have passed away. For this reason He hath said; *In the morning I destroyed all the ungodly that were in the land.* What meaneth, *in the morning?* When the day shall at last have arrived, night having passed by. *In the morning I destroyed all the ungodly that were in the earth.* Why doth He spare them until the dawn? Because it was night. What meaneth, it was night? Because it was the season for mercy: He was merciful, while the hearts of men were hidden. Thou seest some one living ill; thou endurest him: for thou knowest not of what sort he will prove to be; since it is night; whether he who to-day liveth ill, to-morrow may live well; and whether he who to-day liveth well, to-morrow may be wicked. For it is night, and God endureth all men, since He is of long-suffering: He endureth them, that sinners may be converted unto Him. But they who shall not have reformed themselves in that season of mercy, shall be slain.

PSALM And wherefore? That they may be scattered abroad¹ from
Cl. the city of the Lord, from the fellowship of Jerusalem, from
1 Oxf. the fellowship of the Saints, from the fellowship of the
Mss. Church. But when shall they be slain? *At dawn.* What
'disper- meaneth, *at dawn?* When night shall have passed away.
dantur,'
'de- Wherefore now doth he spare? Because it is the season of
stroyed,' mercy. Why doth He not always spare? Because, *Mercy*
as be- *and judgment will I sing unto Thee, O Lord.* Brethren,
low. let no man flatter himself: all the doers of iniquity shall be
slain; Christ shall slay them at the dawn, and shall destroy
them from His city. But now while it is the time of
mercy, let them hear Him. Every where He crieth out by
the Law, by the Prophets, by the Psalms, by the Epistles, by
the Gospels: see that He is not silent; that He spareth;
that He granteth mercy; but beware, for the judgment will
come.

END OF VOL. IV.

LIBRARY OF THE FATHERS.

PUBLICATION OF THE ORIGINAL TEXTS.

THE plan of publishing some at the least of the originals of the Fathers, whose works were translated in the "Library," has been steadily kept in view from the first, and Collations have now been obtained, at considerable expense, at Rome, Paris, Munich, Vienna, Florence, Venice, and the Editors have materials for the principal works of S. Chrysostom, for S. Cyril of Jerusalem, S. Macarius, Tertullian, and S. Augustine's Homilies on the Psalms. Collations are also being made for S. Gregory of Nyssa.

Of these, they have begun with S. CHRYSOSTOM on St. Paul, the Rev. F. Field, M.A. Trin. Coll. Cambridge, having united with them in this great task. He has already edited the Homilies on the Epistles to the Corinthians, and is now carrying through the press those on the Epistle to the Romans.

All the best MSS. known in Europe have been collated for this edition, and the text has been considerably improved, as that of the Homilies on S. Matthew had already been by the same Editor*. There is then every prospect that the English Edition of S. Chrysostom will be again the best extant.

All the extant European MSS. have likewise been collated for S. CYRIL of JERUSALEM and TERTULLIAN. Of these S. CYRIL is nearly ready for the press.

The publication of Tertullian has been delayed, because it was discovered that the result of the collations would be to make the text more genuine, yet more difficult than before. M. Heyse, who was collating for the Editors at Rome, being requested to search for the MS. or MSS. which F. Ursinus alleged that he had used, discovered the original papers of Ursinus, in which it appeared that the readings which Rigaltius adopted from him, were in fact only ingenious conjectures by Ursinus himself, which he gave out as collations of MSS. The Editor of the treatises of Tertullian already translated, being thus thrown back upon the older text, found reason to think that in those cases the readings, which Ursinus had corrected, although at first sight obscurer, were (he believes with one exception) the most genuine.

With regard to S. Augustine, there seemed reason to think that there was very little or nothing left to be done for the improvement of the text after the admirable labours of the Benedictines. Some collations which the Editors obtained, through their laborious Collator, from very ancient MSS. of his Epistles at Monte-Cassino, confirmed this impression. And this is again renewed by some Collations on the Psalms, which the same Scholar has made for them from a very ancient Codex rescriptus in the

* Mr. Field's edition of the Homilies on S. Matthew is supplied to Subscribers to the Library at the same reduced rate as the other volumes. [*Publisher.*]

Vatican Still, besides the improvement of the text of any Father, if possible, the Editors had the distinct object of making single valuable works accessible to Clergy who could not afford to purchase his whole works. They, therefore, propose to publish S. Augustine's Homilies on the Psalms, since they are not only a deep and valuable Commentary on a portion of Holy Scripture, which forms so large a part of our public devotions, but contain, perhaps, more of his practical theology and hints as to the inward spiritual life, than most of his works. Besides the above Vatican MS, Collations are being made of some of the Bodleian MSS, which have not been used, since even an occasional improvement of the collocation, or still more occasional of the text itself, is not without interest in a work of such exceeding value.

Large Collations had been made for S. MACARIUS, and it seemed almost ready for publication, when their indefatigable Collator, M. Heyse, discovered in the Vatican an entirely different recension. In accordance with the rules of the Vatican, access was, upon this, denied them to all MSS. whatever of S. Macarius, and the edition has consequently been, for the time, suspended.

For S. GREGORY OF NYSSA considerable preparations have been made, although nothing is yet ready for the press.

For these undertakings, the Editors have only their private resources, (any profits from the translations having been much more than absorbed by the Collations.) The present number of Subscribers to the original texts is only 421. Works printed in England have, owing to the expense of labour here, but a limited circulation abroad. If then it is wished that the publication of the originals should proceed more rapidly, there must be additional Subscribers.

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FROM ITS COMMENCEMENT A.D. 1836,
UNTIL HIS GRACE'S DEPARTURE IN PEACE A.D. 1848.

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OF THE
HOLY CATHOLIC CHURCH,
ANTERIOR TO THE DIVISION OF THE EAST AND WEST.

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH,
WITH NOTICES OF THE RESPECTIVE FATHERS, AND BRIEF NOTES BY THE EDITORS,
WHERE REQUIRED, AND SUMMARIES OF CHAPTERS AND INDICES.

EDITED BY

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Fellow of Oriel College.

A PUBLICATION, answering to the above title, appeared to the Editors calculated to answer many and important ends, and to supply considerable wants, some peculiar to our own Church and times, others more general.

Their chief grounds for thinking it very desirable were such as the following:—

1. The great intrinsic value of many of the works of the Fathers, which are, at present, inaccessible, except to such as have large libraries, and are familiar with the languages in which they are written; and this the more, since a mere general acquaintance with the language will not enable a person to read with ease many of the Fathers. E. g. Knowledge of Latin alone will not suffice to read Tertullian: and in cases less strong, ecclesiastical language and peculiarity of style will often present considerable difficulties at first.

2. The desirableness of bringing together select works of different Fathers. Many who would wish to become acquainted with the Fathers, know not where to begin; and scarcely any have the means to procure any great number of their works. Editions of the *whole* works of a Father, (such as we for the most part have,) are obviously calculated for divines, not for private individuals: they furnish more of the works of each Father than most require, and their expense precludes the acquisition of others.

3. The increased demand for sacred reading. The Clergy of one period are obviously unequal to meet demands so rapid, and those of our day have additional hindrances, from the great increased amount of practical duties. Where so much is to be produced, there is of necessity great danger that

much will not be so mature as, on these subjects, is especially to be desired. Our occupations do not leave time for mature thought.

4. Every body of Christians has a peculiar character, which tends to make them look upon the system of faith, committed to us, on a particular side; and so, if they carry it on by themselves, they insensibly contract its limits and depth, and virtually lose a great deal of what they think that they hold. While the system of the Church, as expressed by her Creeds and Liturgy, remains the same, that of her members will gradually become contracted and shallow, unless continually enlarged and refreshed. In ancient times this tendency was remedied by the constant living intercourse between the several branches of the Catholic Church, by the circulation of the writings of the Fathers of the several Churches, and, in part, by the present method—translation. We virtually acknowledge the necessity of such accessions by our importations from Germany and America; but the circumstances of Germany render mere translation unadvisable, and most of the American Theology proceeds from bodies who have altered the doctrine of the Sacraments.

5. The peculiar advantages of the Fathers in resisting heretical errors, in that they had to combat the errors in their original form, before men's minds were familiarized with them, and so risked partaking of them; and also in that they lived nearer to the Apostles.

6. The great comfort of being able to produce, out of Christian antiquity, refutations of heresy, (such as the different shades of the Arian :) thereby avoiding the necessity of discussing, ourselves, profane errors, which, on so high mysteries, cannot be handled without pain, and rarely without injury to our own minds.

7. The advantage which some of the Fathers (e. g. St. Chrysostom) possessed as Commentators on the New Testament, from speaking its language.

8. The value of having an ocular testimony of the existence of Catholic verity, and Catholic agreement; that truth is not merely what a man *troweth*; that the Church once was one, and spake one language; and that the present unhappy divisions are not necessary and unavoidable.

9. The circumstance that the Anglican branch of the Church Catholic is founded upon Holy Scripture and the agreement of the Universal Church; and that therefore the knowledge of Christian antiquity is necessary in order to understand and maintain her doctrines, and especially her Creeds and her Liturgy.

10. The importance, at the present crisis, of exhibiting the real practical value of Catholic Antiquity, which is disparaged by Romanists in order to make way for the later Councils, and by others in behalf of modern and private interpretations of Holy Scripture. The character of Catholic antiquity, and of the scheme of salvation, as set forth therein, cannot be appreciated through the broken sentences of the Fathers, which men pick up out of controversial divinity.

11. The great danger in which Romanists are of lapsing into secret infidelity, not seeing how to escape from the palpable errors of their own Church, without falling into the opposite errors of Ultra-Protestants. It appeared an act of especial charity to point out to such of them as are dissatisfied with the state of their own Church, a body of ancient Catholic truth, free from the errors, alike of modern Rome and of Ultra-Protestantism.

12. Gratitude to ALMIGHTY GOD, who has raised up these great lights in the Church of Christ, and set them there for its benefit in all times.

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* * This list was never meant to be final, and it has been, from time to time, enlarged. It might then save waste of labour, if persons contemplating the translation of works, not set down, would enquire of the Editors, whether they are included in the plan.

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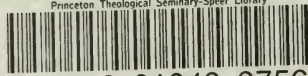
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